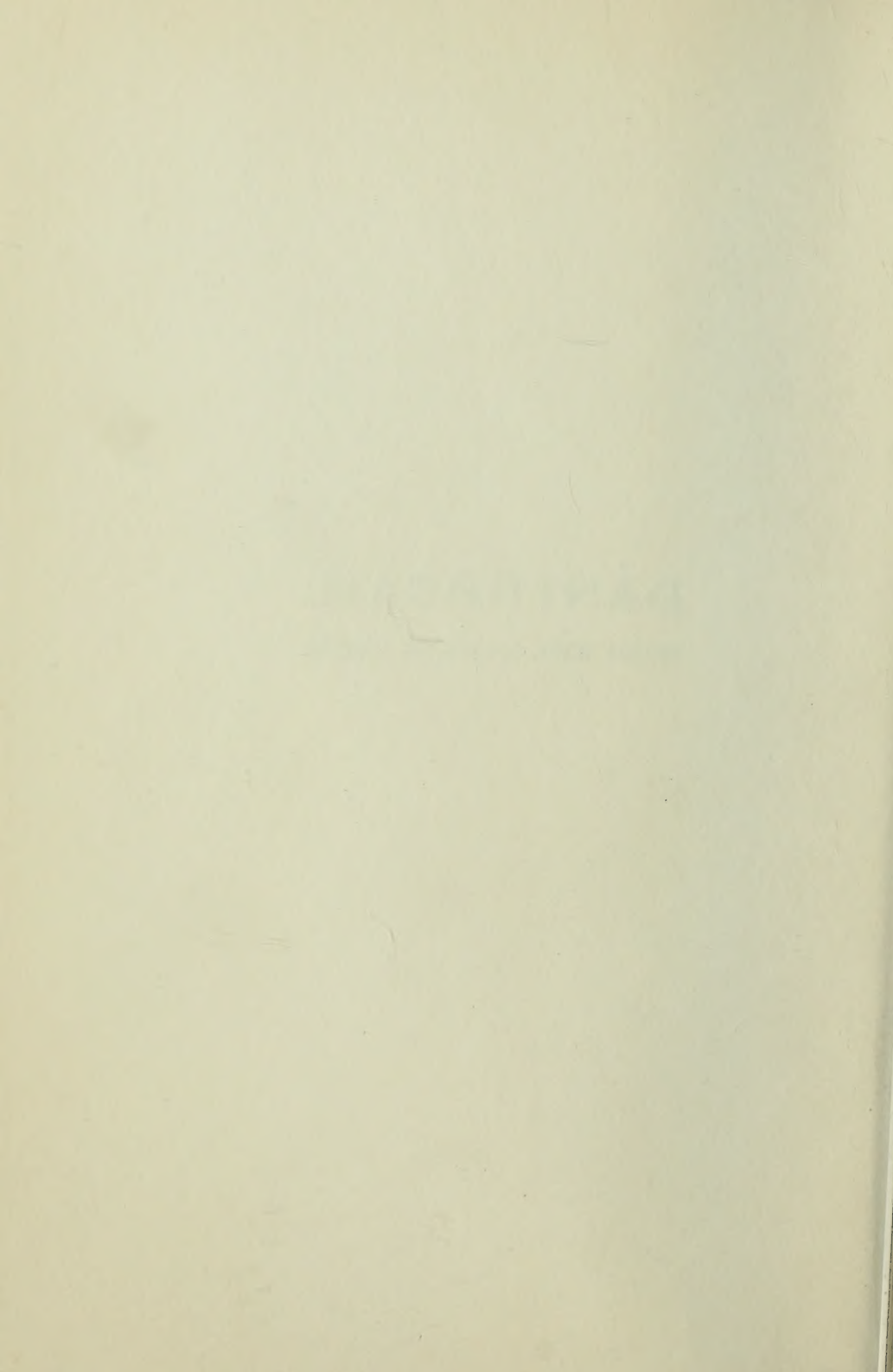


DÁNFHOCAIL

IRISH EPIGRAMS IN VERSE



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DÁN FHOCAIL

IRISH EPIGRAMS IN VERSE

COLLECTED AND EDITED BY

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PREFACE

SCATTERED here and there throughout our Modern-Irish MSS., there exists a considerable body of epigrammatic verse, mostly in single quatrains, one or more of which not infrequently serve the purpose of filling up the blank spaces of the MSS. It has often occurred to me that an interesting collection of verse could be made by taking the best of these and publishing them in book-form; and as no one else seemed likely to do the work, I resolved to attempt it myself. The result is seen in the present volume. As to whether I was right in thinking that the collection would prove an interesting one, it is for the reader to decide.

The title, *Dánfhocail*, has been chosen in order concisely to indicate the fact that the collection is confined to verse written in the old syllabic metres (*dán*) or in their looser modern developments.

While I can claim to have spread my net wide, as the large number of MSS. drawn on sufficiently shows, I do not, I need hardly say, claim that the collection is exhaustive,—that it includes *all* the “best.” New quatrains of merit are liable to turn up at any time in the most unlikely or out-of-the-way MSS., and

hence finality in a work of this kind is, for the present at least, out of the question. Since the text was printed I have, in fact, come across several other quatrains which I should have included had I met them earlier.

I have taken some pains to secure a reliable text, though I am not always fully satisfied with the results of my endeavours. I have also tried to make the text easily intelligible to readers acquainted only with the Irish of to-day. For such readers the book will, I hope, prove a convenient stepping-stone between current Irish and the "bardic" verse which constitutes so important a part of our Middle and Early-Modern Irish literature.

In conclusion, I have to thank Dr. Osborn Bergin for his kindness in reading over portion of the text and making some useful suggestions.

THOMAS F. O'RAHILLY.

CONTENTS

	PAGE
DÁNFHOCAIL :—	
Generosity and Niggardliness	I
Wealth and Poverty	5
Silence and Speech	10
Good Sense	12
Learning	13
Women. Love	15
Heredity. Offspring	20
Youth and Old Age	23
Death and Eternity	24
Piety	27
The Clergy	29
Poets	30
Drink	32
Treachery	34
‘ Comhairle na Bárrsgolóige ’ (part of)	36
Tadhg mac Dáire’s Counsel to the Earl of Thomond	38
Other Counsels	39
Miscellaneous	40
Addenda	51
NOTES	59
PRINCIPAL ABBREVIATIONS	100
GLOSSARY	101
INDEX OF AUTHORS	112
ADDITIONAL NOTES	114

DÁNFHOCAIL

AN FHÉILE AGUS AN SPRIÚNLAITHEACTH.

1. Caith an mhaith atá id lámh,
is cuir amáireach ar cáirde ;
muna gcaithe tú an saoghal,
ataoi i mbaoghal a fhágtha.
2. Déana mar do-níodh Guaire,
tréinfhear do b'uaisle croidhe ;
ó's buaine bladhd ná saoghal,
caith le daonnacht a bhfoighe.
3. Caith agus do-gheobhair ó Dhia,
caith go fial agus gheobhair níos mó ;
an té ler leor beagán ó Dhia,
is ler le Dia beagán dó.
4. Riot tar cheann a n-abraim-se,
ná cuir do dhruim le daonnacht ;
go bráth ná tuill easmailte,
ná caith do chuid it aonar.

5. An Té do riar ar bheagán
 cách ar cheartlár an fhásaigh,
 an rath i mbun na caithmhe
 isí m'aithne gur fhágaibh.
6. Mairfidh gach cnuas dá gcaittear,
 ná bí faiteach dá sgaoileadh ;
 biaidh fear coigilte an tsaidhbhris
 lán do dhaidhbhreas ná saoilfeadh.
7. Gibé thaisgeas a fhuigheall
 ní maith thuigeas an saoghal ;
 nach é féin bhias dá chaitheamh
 don té thaisgeas is baoghal.
8. Dá gcongbhae agat do mhaoin,
 badh beag a tarbha dhaoibh féin :
 a coimhéad ortsa do ghnáth,
 a caitheamh ag cách tar h'éis.
 —*Bonaventura Ó Heoghusa.*
9. Daoine saidhbhre sanntacha,
 gan tairbhe san mhaith choitchinn,—
 dóibhsean ní bheidh m'annsacht-sa,
 beag oram lucht an doichill.
10. Cidh maith turas is trosgadh,
 crábhadh gan osnadh bhréige,
 ré ndul duitse don tsaoghal
 is fearr daónnacht is féile.

11. Slad, brad, gargad ar dhuine,
gáir cheall is chlog na cruinne,
saint, feall, fionghal go bhféighe,—
báidhidh féile sin uile. —“*Columcille.*”

12. Nochan fhuil fionghal ná feall,
ná droch-luighe, ná doicheall,
ná gníomh éagcóir do-ní neach
nach bhfalcann uile an t-eineach.

—*ibid.*

13. Níor chaith biadh Ó Conghail Chais
is cliath nó comhla lé a lios ;
níor shuidh ar each bile Rois,
's file dá chois mar aon leis.

—*Aonghus Ó Dálaigh Fionn.*

14. Do b'fhéile thú ná Guaire
an uair do bhí tú dona ;
anois is leór do chruaidhe—
mo thruaighe thú bheith sona !

15. Mo chreach, a Dhiarmuid Uí Fhloinn,
nach tú atá ar dhoras iofroinn,
ó's tú nach leigfeadh neach dod chóir
i n-áit a mbeitheá id dhorsóir.

—*T. Ó Cearbhalláin.*

16. Riamh ó do tochladh thú, a mhúir,
níor hosgladh thú ré neach ;
fear an tighe, gibé hé,
cár leigeadh é féin isteach ?

—*Aonghus na nAor.*

17. A dhórais nach bhfaghthar suas,
do dhíol-sa ní truagh le neach ;
go créachtach ní bheith do chlár
dá leigfeá-sa cách isteach !
18. A fhir atá i n-ifreann riamh,
an bhfaca tú pian ba mhó
ná fear d'iarraidh neich ar neach
leis nach maith a thabhairt dó ?
19. Is fír-leamh bhur dturas-sa,
a uaisle bochta an oinigh ;
oineach gan bheith cumasach
mo thruaighe ! is cruaidh an cluiche.
20. Do-níthear ainfhial don fhial
nach dtig leis cách do choimhriar ;
ní hé an fial is ainfhial ann,
acht riar ainriar nach éadann.
21. Bíodh nach dáilfeadh Rí Nimhe
ionmhas d'fhear an deighchridhe,
ní fáth béime dá mbeath lom,—
neach gan fhéile ní fhoghnann.
22. Ná sgaip tar cheart i bhfleadh ná i dtigheas
d'fhonn do cháile chur i bhfad ;
i ndiaidh na tairbhe bhíos an grádh,
is ar an té bhíos cruinn is gnáth an rath.
23. Caitheamh gan bheith measardha,
's biothchonnlacht, cóir a ndaoradh ;
lean-sa an meadhón eatortha,
madh áil gan druim le daonnacht.

AN BHOCHTAINÉACHT AGUS AN
SAIBHREAS.

24. Is milis glór gacha fir
agá mbia cuid agus spré ;
ní mar sin don duine lom,
is bun-os-cionn labhras sé.
25. Duine saidhbhir ag déanamh grinn
deirid uile gur binn a ghlór ;
acht is seirbhe ná an searbhán goirt
an duine bocht ag déanamh ceóil.
26. An té braittear i mbochtacht,
'na fhocal ní bhí acht searbhás ;
briathra an té 'gá mbíd séada
binne ná téada beann-chrot.
27. Bráthair don bhás an daidhbhreas,
ní dhligheann foighdhe faoilte ;
deasgadh foilmhe fuath carad,
ní carthar neach gan maoiné.

Ad-chluinim riamh dá rádha
nách gránna neach más saidhbhir ;
bídh ag seasamh 's ag suidhe
gráin mhairbh ar dhuine dhaidhbhir.
—*Maoilín Óg Mac Bruaideadha.*

28. Beithear r6t go ro-ghr6dhach,
 an feadh mhairfeas do shaidhbhreas ;
 teithfidh uait an trom-ghr6dh-so
 f6 n6alaibh, d6 dt6 an daidhbhreas.
29. Gur measadh m6 as mo neamhst6r,
 do b'fhi6 dearg-6r mo labhairt ;
 iniu n6 bhfaghaim 6isteacht,
 do thr6igsead m6 mo charaid.
 —*Maoil6n 6g Mac Bruaideadha.*
30. Do n6s an tsaoghail mh6ir,
 an tan bhraithid do st6r go gann,
 d6 dtagrair ceart n6 c6ir,
 n6 bh6inn acht gl6r amaide ann.
31. N6 misde an t6 bh6os saidhbhir
 bheith aimhnirt tr6ith i dteagmh6il,
 bheith balbh tuitmeach i dteangaidh,
 bheith ar leathchois n6 ar leathl6imh.
- N6 fearrde an duine daidhbhir
 bheith raighlic foirfe i bhfoghlaime,
 bheith fosaidh dearbhtha i ndeighch6ill,
 bheith neimhthr6ith ag cur comhlainn.
 —*Maoil6n 6g Mac Bruaideadha.*
32. D6 madh l6onta dh'6r mo thr6nc,
 is me bheith gan 6nsa don ch6ill,
 do bheadh meas orm is cl6,
 's do leanfadh dl6th mo charaid m6.

33. Gibé bhias gan ní aige,
 bíodh go madh maith a bhéasa,
 gé bheadh go tuigseach tréitheach,
 annamh éisttear a sgéala.
34. Má bhraithid cách tú ag dul ar gcúl,
 is go mbeidh do chúil go fann,
 ní fhaicfid thú mar a mbeir,
 is mar a mbeir, ní tú bhias ann.
35. Mairg 'gá lagaid a lámha !
 ní hiongna a rádha uaimse :
 an uair lagaid na lámha,
 lagaid na grádha an uair-sin
- Na daoine saidhbhre carthar
 nó go lagaid a lámha ;
 grádh do neach gan mhaith aige
 ní thabhair cara ná námha.
36. Is mó cion fear deaghchulaidh
 ioná a chion ó bheith tréitheach ;
 truagh ar chaitheas le healadhain
 gan é umam 'na éadach !
 —*Dáibhí Ó Bruadair.*
37. Duine saidhbhir fear dhá bhó,
 is borrach mór fear a trí ;
 ní fhaghann fear a sé nó a seacht
 cóir nó ceart ó fhear a naoi !
38. Go réidh ! a bhean na dtrí mbó,
 as do bhólacht ná bí teann ;
 do chonnairc mise gan gó
 bean is ba dhá mhó a beann.

39. Is maith duine agá mbí muc,—
do bhíodar muca agam féin :
is fearr an mhuc atá beó,
níl acht ceó san mhuic iné.
40. Focal eile is é seanda
(miste mo mheanma a thuigsin),—
ón dá mhaith do bhí béaraidh
an éanmhaith atá uirim.
41. Ní chreidim féin ó ughdar léighinn
nach í an spré an uaisle ;
óir mac Rí Gréag, dá mbeadh gan é,
do bheadh 'na léice suaidhte.
42. Minic bhíos damhna flatha
saidhbhir ratha óg álainn,
's a mhac i bhfeidhm na súiste :
trí glúine ó rí go rámhainn.
—*Maoilín Óg Mac Bruaideadha.*
43. Beag tharbhas an bbeach dá mil,—
a bhfríth libh ar feadh do ré
saothar a chruinnighthe ort,
a tharbha so ní leat féin.
—*Bonaventura Ó Heoghusa.*
44. Nochan fhidir mac duine
cia dá ndéanann a chruinne ;
an cruinne dhó féin do-ní,
nó cruinne do neach eile.
—“ *Columcille.*”

45. Mairg neach cheiseas ar a chuid,
maith an rannadóir Mac Dé ;
is duilleach an choill úd thall,
ro ba lom a barr iné.

—*ibid.*

46. Ó's buidheach Dia don dealbhas
acht go ndearntar a fhulang,
má 'sí a thoil mise i ndaidhbhreas,
nár leige an saidhbhreas chugam.

47. Duine do-gheibh lán a lámh
eagal dó dul ar seachrán ;
isí an lámh fhalamh is fhearr
ler bh' ál anadh ó ifreann.

48. Fearr bochtaine ghearr a bhus
agus bheith i ngrásaibh Dé,
ná saidhbhreas searbh an tsaoghail
agus dul ar an dtaoibh glé.

49. Crodh na cruinne 's a maoiné,
cidh éigneach daoine iompa,
fa dheoidh is amhlaidh aithnim
ná fuil acht aisling ionta.

CAINT AGUS TOST.

50. A fhir shealbhas duit an dán,
coimseach re cách do bhéalrádh ;
a dhuine mhaith, más maith sibh,
do mhaith ní maith gan maoidhimh.

Níor thógais, má tharla rut,
seanrann do rinneadh romhat :
neach féin go mór dá mholadh
céim is lór dá lochtughadh.
—*Gofraidh Mac an Bhaird.*

51. Na srotha nach mbíonn ro-dhomhain
isiad labhras go dána ;
sinn féin riamh níor mholamair,
's is ciuin na linnte lána.

52. Is íseal gotha na mórshruth mór,
is árd gotha na mbeagshruth mbeag ;
an mart is mó géim is greadhan
is aici bhíos an bleaghan beag.

53. Mar bhíos linn fá lán foghair
nach bí fúithi fodhamhain,
neach san ló is líonmhaire caint
ní dó is síorghaire substaint.
—*Baothghalach Ruadh Mac Aodhagáin.*

54. Iomarca cainte ag neach
do-bheir neamhchion ar a chéill ;
do-ní duine le seadán glóir
spadán don chóir féin.
55. Is glic, do réir an tseancha,
an té thochtas a bhriathra ;
d'eagla na ndánfhocal
is binn beál ó bheith iadhta.
56. Beag mo spéis i mbriathraibh móra,
ní maith caint ná curthar lé ;
an bladhman ná téid i dtarbha
do-ní an tréan 's an t-anbhfann é.
57. I dtigh duine eile ag ól
bhainfeadh sé sail mhór do bhéim ;
's ní bhainfeadh sé an t-earball do chat
ar shail ina thigh féin.

CIALL.

58. Ciall agus míchiall
dís ná gabhann a chéile ;
is dóigh le fear gan éin-chéill
gurab é féin fear na céille.
59. Ní truimide an loch an lacha,
ní truimide each a srian,
ní truimide caora a holann,
's ní truimide colann ciall.
60. Is gilide cloidheamh cailc,
is miride cruaidh fabhairt ;
urraim, agus tú i n-airc,
ní trumaide thú a tabhairt.
61. Tabhair dot eólas aire,
iarr an t-eólas roimhe ;
ní do ghnáth is tréan tuile,
féach, a dhuine, an t-áth oile.
62. Is mór milltear le luas beirte,
is fada is beite ar tí a déanta ;
féach go mall do chluiche timcheall,
sul dtí h'intinn ar éin-bheirt.
63. Feith re fagháil an dá sgéal,
madh áil leat do bhreith bheith buan ;
gibé breitheamh nach bí claon
do-ní an dá thaobh d'fheitheamh uadh.

AN FHOGHLAIM.

64. Aoibhinn do lucht an eólais,
mar is dóibh is aithnid Dia ;
an cnoc is aoirde isé is fuaire,
gé gurb uaidh is giorra an ghrian.
- 64 b. An cnoc is aoirde isé is fuaire,
ciodh uaidh is giorra an ghrian ;
an té is caoile do-chí an chóir,
is dó is daoire an Rí gan riar.
65. Dligheann daoí tiugh teagosga,
tearc teagosg don tsaoi threórach,
tuigeann mac léighinn leathfhocal,
ní beag nod don eólach.
66. Madh fiafruightheach, budh feasach ;
glic an éigse ilcheasach,
solus na ceasa ad-chluinidh,
dorus feasa fiafruighidh.
—*Gofraidh Fionn Ó Dálaigh.*
67. Ní ghabhann aineólach dall
eólas ó neach dá marann ;
eólas d'fhagháil ní háil lais,
ná a rádh go mbeadh 'na iongnais.

68. Amharc daill idir cheapaibh,
fosdadh fiadh ar ghairbh-leacain,
nó guth madra i ngleann ghlas,
tagra le ceann gan eólas.
69. Is mairg nach déan a leas,
dá madh fios dó cá mbeadh a aimhleas;
tafann lag gadhair le heas,
tagra le ceann gan eólas.
70. Adúdh teine fá shrúill,
nó rún do leigean le mnaoi,
comhairle thabhairt do dhuine dhúr
ná beadh a dhúil san ní.

NA MNÁ. AN GRÁDH.

71. Ní háil liom sean-bhean mar mhnaoi,
máthair chúig searrach nó sé ;
ní háil liom í gan áirnéis,
's ní háil liom í is áirnéis lé.

Is áil liom bean cháirdeamhail óg,
is áil liom a beith ró-dheas suairc,
is áil liom a beith geanmnuidhe módhail,
is áil liom iomad óir lé mar dhuais.

—*Tomás Ó Glíósáin.*

72. Bean ghránna is gan í suairc,
a pósadh ba chruaidh an céim ;
créad an fáth 'na bpósfadh fear
acht an bhean do b'áil leis féin ?

73. Comhairle charad do-bheirim duit,
agus faid a mhairfír, din dom réir :
ná pós bean dá áilleacht gnúis
go mbraithfe tú ar dtúis a méin.

74. Ná togh bean ar a sgéimh,
go bhfionnair cad é a locht ;
tar éis iad do bheith dearg,
is searbh blas na gcaor gcon.

75. Caora cárthainn, cé dearg,
adeirthear gur searbh a mblas ;
nó go bhfionna tú go maith cé hí,
ná bí le mnaoi ar a dath.
- Acht abair go mbiaidh—is ná bíodh—
searc do chroidhe dhí tar chách ;
cuinnibh ar do lámh an tslat 's an dimheas,
go bhfionna tú slighe na mná.
76. Ná pós bean mar gheall ar eallach,
má nír, is aithreach duit ;
tiocfaidh an t-earrach is feanntar an t-eallach,
is beidh an bhean 'na fámach dubh.
77. Dar Duinnín is dar Donn
is bun-os-cionn liom atá mo bhean ;
dá n-abrainn gur dubh é an fiach,
do bhéarfadh sí Dia nách eadh acht geal !
78. Ná creid do chomhrádh mná,
's ná glac a lámh i gcoingheall rúin ;
gaibh comhairle an duine ghlic,
agus féach an misde thú.
79. Gach péacóg do chailín deas
déarfaidh leat “ Is tú mo pháirt ! ”
mar thigid chugat leig uait,
's ná bíodh gruaim ort fá na mnáibh.
80. Is cluiche meallta na mná,
is mairg théid 'na ndáil i bhfad ;
mo mhallacht d'éinfhear im dhiaidh
chreidfeadh a mbriathra go bras.

81. As na mná cidh mór bhur ndóigh,
fada dhóibh ag dul re gaoith ;
is tearc neach ná meallaid siúd,
mairg léigeas a rún le mnaoi.
82. Go n-athruighe an fiach a dhubh,
's go dtéid an eala i gcruth nach bán,
go ngoire an chuach gach mí,
ní chreidfead choidhche na mná.
83. Túisge thréigfidh éisg an sruth,
's do thréigfidh an mhuir a dul 's a teacht,
ná thréigfidh an bhean a huail
is gach cleasradh buan mar chleacht.
84. Dá madh dubh an fhairge,
dá madh cailc na cruadh-chairrge,
dá madh pinn eiteach na n-éan,
dá madh meamram an t-aiéar,

'S tugtar peann i láimh gach fir
do shíol Éabha agus Ádhaimh,—
d'fhágfadaois uile dá n-éis
dá dtrian uilc ban gan fhaisnéis.
85. Tá sgéal agam ar na mná,
is giorraide an lá bheith dá luadh :
grádh gach fir dá dtig i gcéin,
's dá bhfear féin do-bheirid fuath.
86. Ná taobhuigh t'anam re mnaoi,
cidh taidhbhseach a caoi 's a deór ;
fa thuirse ní bhia acht seal,
geóbhaidh chúichi an fear bhias beó.

87. Is maireg atá mar atáim,
 's is maireg do-bheir grádh leamh ;
 is maireg do bhíos gan mhnaoi,
 's is dá mhaireg agá mbí bean.
88. Bean le mbíonn a dhá croidhe 'na cliabh
 nár leige Dia mé bheith 'na dáil ;
 bíonn croidhe acu ag comhrádh liom go ciúin,
 agus an croidhe eile i gcogadh liom 's
 ag cnáid.
89. Teine dá hadódh faoi loch,
 nó fál buinne dá chor le cuan,
 combairle 'thabhairt do mhnaoi bhuirb,—
 nó buille uird ar iarann fhuar.
90. Dar an spéir, ón dar an spéir
 isé adhbhar mo gháire féin,
 an bhean ag bualadh a fir
 tríd an gcoir do rinne féin !

91. *Socrú na caillighe mar is áil lé féin :*

Iarraim mo bheith óg arís,
 iarraim ar Chríost mo bheith deas,
 iarraim na hiomairí do-chíd
 óigfhir im aghaidh, do dhul as.

Im chosaibh go dtige lúth,
 m'fhiacra go rabhaid go dlúth ró-gheal,
 go ndírighe mo dhrom arís,
 agus trí trír d'óigfhearaibh ag tnúth lem
 ghean. —Tomás Ó Glíósáin.

92. Ó nach bhfuil, a Shíobhán Sál,
t' fhaicsin i bhfus i ndán dún,
ar Shliabh Shíóin, fear mar chách,
beanfad asat lán mo shúl !
93. Coll, Ailm agus Iodha,
Luis, Iodha agus Nuin,
Onn is Gort deas sgiamhach—
í mo chlí-se do ghuin.
94. Is truagh, a Dhé, mo ghalar,—
gan mé agam ná ise ;
ní fhuilim féin agamsa,
's ní hagam atá sise.
95. Tuigseach sean-ráidhte na sean,
go blasta beacht a' teacht i réim ;—
tig an cumann druim tar ais,
buailtear duine dá shlait féin.
96. Cumann cealgach ag mnaoi,
is cumann dearbhtha 'na dhíol uaim ;
mise i ngéibheann dá grádh,
's ise ag caitheamh gach léim ar luas !
97. Cuma liom, ní abraim é ;
gibé bheir go léir a ghean,
is gan grádh d'fhagháil dá chionn,
a thuras, dar liom, is leamh.
98. Comhfhaid do théid teas is fuacht,
comhfhaid do théid fuacht is grádh ;
téid an t-éad go smior,
is fanann annsin go brách.

AN FHOLAÍOCHT. CLANN.

99. Síoda, ór agus airgead,
ceól is laidean na tíre
do thabhairt do choileán don chuaine,
ní dhéana sé uasal choidhche é.
100. An saoghal is an sparán,
an diallaid 's an gearrán,—
ní dhéanfadh uile Ó Briain
de Dhiarmuid Ó Mhearán.
101. Ubhall ní thig ar chárthann,
áirne toradh an droighnigh,
is créad thiocfadh ó bhodachán
acht somachán mar shíolradh ?
102. Dá mhéid céim réim is rachmas
do-gheibh an bathlach, mac an^rdaoi,
briseann a dhúthchas tríd a chrúba
d'éis a chúrsa 'chur i gcrích.
103. Ná tóg mac mogha go hárđ,
ná méaduigh a gcrodh ná a gconách ;
nuair theannaid ina maoine,
ní hiontaobh na handaoine.

104. Tarraing nádúra ní dual
 as an nual do bhíos go dubh ;
 gé go ndearnais geal é iné,
 atá 'na ghual féin iniu.
105. Tuigthear ar thoradh na gcrann
 uaisle na bhfréamh ó bhfásann ;
 gach géag mar an ngéig ó dtig,
 téid leis an dtréad ó dtáinig.
106. Ní hí a fhuil uaisligheas neach
 'na haonar, ná a fholt sgathach ;
 muna bhfuil uaisle oile ann,
 uaisle fhola ní fhognann.
107. Ní comhfhad fhásas gach slat,
 's ní hionann bhíos gach aon-mhac ;
 ní hionann ádh clú don chloinn,
 's ní lán gach cnú don chrobhaing.
108. Ní comhfhad bhíos barr na méar,
 ní bhíonn uile cách coimhthréan ;
 clár nochá bhíonn gan bhránán,
 ní bhíonn ál gan uachtarán.
 —*Muireadhach Albanach Ó Dálaigh.*
109. Annamh gort gan déasach fiadh,
 is tuigeadh cách ciall mo rainn ;
 is tearc fear ar a mbí rath
 ná bíonn meath ar chuid dá chlainn.

110. Ní bhí a chlann ó neach i niort
'g an tí bhus gann breath ar bhocht ;
a ndéanaid na haithre d'ulc
don lucht as a haithle is olc.
111. Goradh an mhic i dtigh an athar
goradh fairsing fial ;
goradh an athar i dtigh an mhic
is a dhá ghlúin 'na chliabh.
112. Féach leat, ón féach leat
dála na cloinne nách ceart :
gach ní bhus leat is leó,
is gach ní is leó ní leat.

AN ÓIGE AGUS AN CHRÍONNACHT.

113. An fhoghlaim do-gheibh duine
i n-aois a leinbh leanbuidhe,
ní baintear as acht tre dhoghraing,
madh olc maith an chéad-fhoghlaim.
114. Ná meas m'eagna ar m'óige,
's go meallfainn fear féasóige ;
mo chridhe gan baois im bruinn,
is sine ná m'aois m'fhoghlaim.
115. 'Sé mo ghean, ón 'sé mo ghean
duine óg 's a mheanma sean ;
duine sean 's a mheanma óg,
is air siúd is mó mo ghean.
116. Óg gach neach san aois óige,
óg arís gach seanóire ;
óg deireadh aoise gach duine,
deireadh gach seanaoise óige.
117. Ró-bheag orm an chríne chrom,
's an tráthnóna ag druidim liom,
iall mo bhróige im dhá láimh,
ciall is óige dom fhágáil.

AN BÁS AGUS AN TSÍORRAÍOCHT.

118. Is bréag adubhairt an chliar
nár bh'ionmhain le Dia an ghoid,
's gurb aige féin atá an Bás,
an gadaidhe is feárr ar bith.
119. Gibé agaibh is sia saoghal
isé an t-éan agus é i sás ;
ná maoidheadh sé a aga uainne,
ní fada ón té is buaine an bás.
120. Ní tualaing neach mo mharbhadh,
gé do gheóbhadh mé im aonar ;
ní mó is tualaing m' anacal
ón ló thioctas mo shaoghal.
—“*Columcille.*”
121. Ca ní is ro-bhuaine ná cré ?
ca ní is diombuaine ná í ?
gach ní dá mbeantar don chré,
mar caittear, is cré do-ní.
122. Isé is bás dáríribh ann,
tréigean Dé, dul i n-iofrann ;
beag cás toighe acht an teach-sain ;
bás oile ní huireasbaidh.

123. Mairg duine mhaireas i bhfad,
 muna maith chaitheas a ré ;
 mar chloidheamh ag cruinniú meirge
 fá chomhair díbhfeirge Dé.
124. An t-aoibhneas so—gá dtám dhó ?—
 gearr mhaireas, ní mór a bhríogh ;
 an phian tuilltear ar a shon
 mairfidh so tré bhiotha síor.
 —*Bonaventura Ó Heoghusa.*
125. Atá teine i dtigh na bpeacach,
 pian gach crithir dá gcuir dí ;
 mairg atá fá theas na teineadh,
 's nách feas cá lá is deireadh dhí.
126. Corp sleamhain,
 agus taobh fada reamhar ;
 beidh an cholann ag lobhadh,
 is an t-anam ag deamhan.
127. Fiodhbhadh chríon cnámha mo cholna,
 cumhdach fallsa feóil mo bhall,
 úir gan taradh, cré mo chalann,
 talamh mé, 'gus anam ann.
128. Úir mo charad seach úir eile
 ní aithnim, is é san uaigh ;
 ag so im láimh é, 's ní aithnim,
 cnáimh an té do aithninn uaim.
129. Tiomnaim mo bhú do bhochtaibh,
 mo locht don mhac mhallochtain,
 mo chalann don chré ó dtig,
 m'anam don té ó dtáinig.

130. Truagh sin, a leabhair bhig bháin,
 tiocfaidh an lá, is budh fíor,
 déarfaidh neach os cionn do chláir :
 “ Ní mhaireann an lámh do sgríobh.”
131. Och, a lámh, ón och, a lámh,
 ar sgríobhais do mheamram bhán ;
 mairfidh an meamram fá bhuidh,
 ’s beir-se san uaigh id chuail chnámh !
132. Is buaine bladhdhá sgríbhinn,
 buaine sgríbhinn dhá meabhair,
 is buaine bladhdhá saoghal,
 buaine dhá daoine leabhair.

AN CHRÁIBHTHEACHT.

133. Do mholadh Dé ná bí tuirseach,
bíd a ghrása ag triall go mall,
mealltar Rí Nimhe mar leanbhán,
's a dhuine, ná bí id bhalbhán dall.
134. An fhuisseóg bhuidheach go cinnte
canaidh don Choimdhe moladh ;
duine 'na thocht san gcás-so
is cosmhail gur ádhbhar gotha.
135. Don tsaoghal ná tabhair grádh,
ní díomhaoine bláth na gcraobh ;
lean lorg a bhfuil ag triall
ó ifreann go hiath na naomh.
136. Ca fios damh, a Dhé Nimhe,
(anois uair na haithrighe)
an mbiam an uair oile ann ?
an uair bhus goire gabham.
—*Tadhg Óg Ó Huiginn.*
137. Go dtí dhíot gan mh'anadh ann,
peacadh, a Dhé, dá ndearnam ;
gan teacht, a Choimdhe, as an gcol
beart is doilghe ná a dhéanomh.
—*Gofraidh Fionn Ó Dálaigh.*

138. Mar sin gurab é Dia amháin
is aon-chuspóir gráidh don toil,
ní hionghráidh acht ar son Dé
aon-ní oile fán ghréin ghloin.
—*Bonaventura Ó Heoghusa.*

139. A fhir na heagna d'iarraidh,
bheith ria is obair éigciallaidh,
gan grádh is eagla an Athar,
madh ál t'eagna d'ollmhachadh.

Díomhaoin do dhuine ar domhan
bheith ag iarraidh ealodhan,
ná a mheas go bhfuighe sé sin,
gan guidhe nDé do dhéinimh.

140. Treabh an talamh, cuir an síol,
déin-se fuirse mín is fál,
ná féach d'fhearann dá chruadhacht,
thuas atá an Fear do-ní an fás.

141. Ná creid an fhionnóigín liath,
ná comhrádh gan chiall na mná ;
pé luath mall d'éireóchaidh grian,
is mar is toil le Dia bheidh an lá.

142. Ní adhram do ghothaibh éan,
ná sreódh ná séan ar bith ché,
ná mac, ná mana, ná mnaoi ;
isé mo dhraoi Críost Mac Dé.
—“*Columcille.*”

143. A lucht déanta an chrábhaidh fhuair,
is díbh is dual ifreann lán ;
crábhadh is gan ghníomh dá réir,
samhail sin le déis gan ghrán.

AN CHLÉIR.

144. Is daoine córa na bráithre,
bídh siad do ghnáth saoitheamhail ;
acht más don chrábhadh an doicheadh,
atá na sagairt naomhtha.
145. Más ionmhuin leat na bráithre,
bí léo go sásta socair ;
tabhair dhóibh gach ní iarraid,
is ná hiarr éinní ortha.
146. Cionnus sin, a Phápa ?
cad do bheir na bráithre ag marcuidheacht,
's gurab amhlaidh bhí San Proinsias,
dar mo choinsias, ag coisidheacht ?
147. Más bráthair bocht an bráthair méith,
is maith a ghné 's a shursaing teann ;
más le reimhe gheibh sé neamh,
is duine leamh an bráthair seang.
—*Maghnus Ó Domhnaill.*
148. Sagairt óir is cailís chroinn
bhí le linn Phádraig i nÉirinn ;
sagairt chroinn is cailís óir
i ndeireadh an domhain dearóil.
149. Nuair thioctas an míol mór ar an Maing,
nuair thioctas an Fhrainnc ar Shliabh Mis,
nuair chaillfid na sagairt a saint,
tioctaidh a chaint don fhiach dubh.
—*Eoghan Ruadh Ó Súilleabháin.*

NA FILÍ.

150. Deirim dán, ón deirim dán
an tráth bhíos mo bholg lán ;
an uair nach mbíonn mo bholg lán,
don deamhan dán ná amhrán !
151. A mbeith i mbrataibh loma
ní nár do mhacaibh foghloma ;
buille ar mheath ní nár do neach,
's a dhán do bheith ar biseach.
152. Má thig file fá do dhéin,
i bhfad i gcéin nó i bhfogus duit,
adhbhar gearáin ná tabhair uait,—
is fada théid fuaim a ghuib.
153. Fear dána an giolla so thiar :
adeirthear iasg le breac beag,
goirthear nead do nid gach éoin,
nead an fhinnín fheóir is nead.
—*Tadhg Dall Ó Huiginn.*
154. Fear dána ag déanamh dána
is dána an gníomh do-ní sé ;
an fear nach déan dán díreach
fear dána dá ríribh é !

155. Cáinte ar na fileadha,
 's ní hiad do bhíonn cionntach ;
 ní fachtar as na soighthighe
 acht an lán do bhíos ionnta.
156. Saoithe na n-intleacht n-anbhfann
 dalltar re hanbharr n-éigse ;
 dúnaid éanlaith na hoidhche
 súile re soillse gréine.
 —*Gofraidh Mac an Bhaird.*
157. Ní file, ní seanchaidh saor,
 ní liaigh, ní breitheamh bláthchaomh,
 ní hughdar léir-cheart learg,
 muna cléircheas an chéid-cheard.
158. *ar Iomarbháigh na bhFilí.*
- Lughaidh, Tadhg agus Tórna,
 filí eólcha bhur dtalaimh,
 coin iad go n-iomad bhfeasa
 ag gleic fán easair fhalaimh.
 —*Flaithrí Ó Maoilchonaire.*

AN T-ÓL.

159. Meisge mhór do-ní an lionn,—
ní misde liom gan bheith buan ;
airgead do-bheirim go réidh
ar son mo chéille bhreith uaim.
160. Ní hí an mheisge is measa liom,
acht leisge a feicsin orom ;
ón ndigh mbig is cliste an ceann,
ní thig misge gan míghreann.
161. Nuair théidhim isteach go tigh an óil
do-gheibhim póg ar son bheith leamh ;
's an tan chaithim deireadh mo stóir,
sin bas lem thóin an doras amach.
162. Cuid do dhonas fhir an óil,—
ní bhfaghann urraim ná onóir,
ní bhí dóigh ag daoinibh as,
is gann a chóir 's a chumas.
163. Ní dheachaidh acht ceathrar re ceól
ar bhainis Seóin isteach,
's ní lugha ná sé fir dhéag
táinig do lucht téad amach

164. Mallacht Dé go bráth
ar an ngloine ghránna ghann ;
's go madh measa ná sin an lámh
nár chuir a leathlán ann!
—*Aodh Ó Domhnaill.*

165. Sás dighe do bheith go buan,—
bean-tighe chruaidh 's fear gan tart,
cupán beag is gan é lán,
's a leigeán ar clár i bhfad.

166. A fhir nách gnáthach soilbhir
acht go doilbhir dubhach,
is buan do bheannacht don chopán
ó bhfuil do chorpán subhach.

FEALL.

167. Fan, is beir an méid so leat,
(ionann galar damhsa is duit)—
níl fios nach é an té is annsa leat
is túisge do chaillfeadh ort.
168. An sionnach, cé ar uairibh
chuireann cluain ar a bhfaiceann,
go gcead dó féin 's dá chríonnacht,
minic díoltar a chraiceann.
169. Ná déin cumann le fear Gallda,
má nír, ní fearrde dhuit :
beidh choidhche ar tí do mheallta,
sin cumann an fhir Ghallda riot.
170. Dá mbeadh go bhfuigheadh fear fill
seal dá ré 'na ré aoibhinn,
atáid cách dá chur i gcairt
nach gnáth a dhul gan díoghailt.
171. Do rinne bréag re Dia mór,
mairg do chreidfeadh dhó dá éis ;
bréag re daoinibh, amhlaidh sin,
cosmhail ris go ndéanfadh sé.
—*Bonaventura Ó Heoghusa.*

172. Tug an Coimdhe cor don rotha
do chlaon-*regno* na mbreath ngann ;
íseal anocht atá an bráithrín,
ní bhfuil acht *regnavi* ann.
173. Ní mise teanga-liom-lat,
ní bhím lá uait is agat,
ní roich tnúth grinneall mo ghráidh,
ní chrimeam cúl mo chompáin.
174. Ní mé an teanga-liom-leat,
ní thugaim m'annsacht go héasga ;
mar a mbímse bím ann sin,
ní bhím an taobh thall 's an taobh-so. |

*CUID DO CHOMHAIRLE NA BARRSGOLÓIGE
DÁ MHAC.*

175. Mo chomhairle dhuit, a mhic,
a leógain do shíol Airt,
ná tabhair breith ar an gcéad sgéal
go breith don taobh eile ort.
176. Ná bí cruaidh, is ná bí bog,
's ná tréig do charaid ar do chuid ;
a mhic mo chroidhe, ná hadhain troid,
's ná hob í más éigean duit.
177. Ná bí síleach go tigh an óil ;
ná déin ábhacht ar sheanóir ;
ná habair ná tiubhrthá cóir
do dhuine bhocht lag dhearóil.
178. Ar t'éirghe amach fán sráid,
ná din cnáid fá dhuine bhocht ;
ná mol is ná diomol daoí,
mar ná fachtar saoi gan locht.
179. Ná habair a dtuigfear duit,
beag an díoghbháil do-ní an tocht,
éist re comhrádh ndaoine nglic,
tuig, agus léig mórán thort.

180. Togh céile ar t'aithne féin,
gan dul tar lear ná i n-imigéin ;
togh buidhean an tséin ar a mbeidh rath,
mar is dual dá gcomhairle dul go maith.
181. Seachain gleacaidhe milis sleamhain,
seachain teanga líomhtha mhear ;
ná géill dá gcomhrádh caoin,
ná fós d'éinní dá luaidhfid leat.
182. Seachain an cleasaidhe cam,
ná tathlaigh é fád bhrat ;
caillfidh ort má gheibheann an chaoi,
mar is dual gur claon a bheart.
183. An té nách truagh leis do chás,
ná déin do ghearán leis ;
ná nocht dó do rún,
is ná bíodh tnúth agat ris.

COMHAIRLE THAIDHG MHIC DHAIRE

do Dhonnchadh Ó Bhriain.

184. Mo cheithre rainn duit, a Dhonnchaidh,
is déin mar adéaraid siad,
gan díogha rainn orthaibh uaimse,
crainn go dtorthaibh uaisle iad.

Braith ar h'eagnamh, abair beagán,
bí go réidh fá rachaidh thort ;
ná beir breith re gaol dá ghoire
go breith don taobh oile ort.

Bí go mín i gcríochaibh carad,
i gcrích biodhbhadh ná bí tais,
déin go maith re deóraidh, a Dhonnchaidh,
a léomhain do shíol gconchair gCais.

Ná hob síth, ná seachain cogadh,
ná hairg cill an gcéin bheir beó,
ná bíodh do ghníomh teann ód theangaidh,
ná díon feall, ná geallaidh gleó.

—Tadhg mac Dáire.

COMHAIRLÍ EILE.

185. Luigh agus éirigh ar do lámh dheis,
ná déan feis acht sáith,
déana comhairle led ghaol,
's ná bí 't aon i n-aghaidh cháich.

186. Mairg a bhíos gan chomhairleach ;
anois ó tá tú it aonar,
ar th' uaisle ná déan ro-chuimhne,
go dtaga leat a dhéanamh.

187. Ná bí seilgeach ar sráid,
ná bí crithlámhach is tú ar ruaig;
ná bí 'do bharánta le bréig,
léig í go fáлта uait.

188. Ná cáin duine dár chum Dia,
ná hagair air a mhíchiall ;
ná habair fírinne 'ná mbeadh aithis ;
ná haithris, is ná mion-aithris.

ABHAIR EILE.

189. Dar liom, is maith an comhrádh
adeir an págánach san Laidin :
mar a mbíonn an spórt 's an sólás,
go mbíonn an dólás in' aice.
—*Séamus Ainglis.*
190. Ní i n-aon áird fhanas an ghaoth,
cé go mbíonn fraoch ar an sín ;
ní mhaireann anfadh do ghnáth,
is bídh an mhuir tráth go mín.
191. Fuarsam gach ní do b'olc linn,
do locsam bheith go dubhach ;
ó nach bhfuil olc dár n-easba,
déanam feasta go subhach.
192. Ní maith an mhaith an mhaith gan fonn,
is maith fé dhó an mhaith obann ;
méaduigheann an mhaith, dar mo chúis,
tan déintear í le deagh-ghnúis.
193. Ní bhfuil san nglór bhfaoilidh n-ait,
muna raibh méin mhaith dá chóir,—
ní bhfuil san gcruith shéaghonn shuairc,—
acht cloidheamh luaidhe i dtruaill óir.

194. A Dhé bhí,
mairg do-ní deirbhéile um ní ;
do-gheibh duine ní nach faic,
téid as a ghlaic an ní ad-chí.
—“ *Columcille.*”

195. Síos suas, suas síos,
go madh fada buan é mar shlighe !
brat do bhí fá Dhinnís araoir
go raibh Dinnís anocht faoi.
— *Dáibhí do Barra.*

196. Ceist agam ort, a chléirigh,
ó's tú léigheas an Bíobla :
créad bheir an óinseach sona,
's an duine dona críonna ?

Ní ceist orm é, ar an cléireach,
is léir dam gach ní acu,—
bíonn an sonas i n-ionad na céille,
's na tréithe ag an gcríonnacht.

nó mar seo :

Fuaisgeóla mé an cheist sin
as ucht Rí na hAoine,—
go mbíonn an donas i mbun an chruinnigh',
's an sonas i mbun an sgaoilte.

197. Ó's éigean d'fhear an oinigh
bréag uair éigin d'athoighidh,
truagh, a Mhuire ! a mhéad do locht
bréag an duine gan daonnacht.

198. A bhráthair Eoin, má táir ag triall
go teach na bpian tar mo chrois,
beir leat m'arm agus m'each donn,—
níor chuibhe dhuit dul ann dot chois!
—*Toirdhealbhach Óg Mac Donnchadha.*

199. Tug Dia a rogha do gach neach
dul ar neamh nó i dtigh na bpian :
is urasa aithint ar a ghníomh
cé acu slighe 'na bhfuil a thriall.

200. Do thuit Pól, do thuit Peadar fial
ar sgáth fola Thriaith na Rann :
tuiteam mar sin is dona dhóibh,
má tá an chóir ag clanna Gall.

201. Turas Phádraig ar an gCruaich,
's a throsgadh san uaimh,—féach súd ;
an chliar so dá bhfaghaid neamh,
ba duine leamh Mac Arpluinn úd.

202. Cibé heaglais leanas siad
ní tháinig riamh rómpa féin ;
má 'sí sin an eaglais fhíor
cionnas shaorfaid Críost ar bhréig ?
—*Bonaventura Ó Heoghusa.*

203. Muna bhfuil mo chreideamh go cóir,
ar thaobh an óir ní mé is lia :
is duine dona atá mar táim,
gan an saoghal im láimh ná Dia.

204. Ní théid éan idir éanaibh,
 más fíor do na sean-sgéalaibh ;
 luighidh tocht ar an fhiach
 i measg na n-éan gcoimhthigheach.
205. Ó táim dom chur amach,
 's nach leighear dhamh is-toigh,
 buidheachas le Rígh na bhfeart
 nach féidir mé chur amach amuigh !
206. A bhean mhaith nach bhfuil i locht,
 ní thiubhra mé guth ar do theach,
 acht más tusa chaith an phurgóid,
 is ormsa atá an dol amach !
207. Lán gaid do ghainimh thrágha,
 nó beart gaoithe ar ghualainn,
 greann dá chur i gcoidreamh
 idir bhoidrisg do dhaoine duairce.
208. Baoth comhairle gach mic mhir
 ag nach mairid a shinnsir ;
 amhail is crom craobh fo chnoibh,
 toll taobh ó bheith gan bhráthair.
209. Má 'sí an tuigse, má 'sí an tol
 is ciontach red chor tar chéill,
 bíodh ormsa an tuigse do chosg,
 's bíodh cosg na tola ort féin.
 —*Bonaventura Ó Heoghusa.*

210. Má 'sí an toil is ciontach ribh,
slán libh,—ní bheanaim-se dhí ;
a leigheas ní ghéabh rem ais,
aithne dhamhsa go maith í.
—*ibid.*

211. *ar Chailvin :*

Ughdar gach uile do-ní so
do Dhia ghlórmhar (olc an chiall !) ;
ionann dó-san agus soin
a rádh nach fuil Dia 'na Dhia.
—*ibid.*

212. *ar Dhuns Scotus :*

Cia an dochtúir is mór iúl
le ndíontar clú Máthar Dé ?
aingéal glórmhar, deamhan súd,
nó isé Scotus ó Dhún é !

213. Atáid triúr, ón atáid triúr
adhras go díleas Rí na nDúl,
Brighid, Pádraig, is Colum caomh,
taobh re taobh insan Dún.

214. *Vive diu, felix arbor, semperque vireto,
Frondebis ut nobis talia poma feras.*

Go maire tú do thortha, a chroinn,
bláth do thortha ar gach aon-chrann ;
go raibh coillte Inse Fáil
lán dod thortha gach aon-lá !

215. Alt d'éan-mhuineál an dís,—

an fear claon 's an bhean mhear ;
fuair seisean a shamhail féin de mhnaoi,
is fuair sise díogha na bhfear.

216. An traghna ghlórach 's an chuach,
ní iarrann siad luach ar cheól ;
ó's tusa is seirbhe le cluais,
ná hiarr duais acht oiread leó.

Ní bhfuil san gceól uile acht gaoth,
's is duine baoth shinneas é ;
annsa liom go mór an taos,
ó 'sé choisgeas fraoch mo dhéad.

—*Donnchadh Mac Labhra.*

217. An cheard leis nach bhfaghthar bróg
acht mire is bród, mairg 'gá bhfuil !
tarbhach toradh ceoil na brón,
's is maith an stór thig ón mbuin.

—*ibid.*

218. Atá Dia tiodhlaictheach tabharthach,
atá Dia fairsing i gcumhgach ;
ní hionann bhur nDia Connachtach
is Dia breágh fairsing na nUlltach !

219. Caoch an inghean, caoch an mháthair,
leathchaoch an chú, caoch an cat,
caoch an capall bhíos fon tsrathair,
caoch an t-athair, caoch an mac !

—*Aonghus na nAor.*

220. A ndaoithe [an oidhche] is beag oram féin,
a Mhic Dé do dhealbh gach mionn ;
gion go dtugas fuath don ló,
is saoithe [is oidhche] is mó is ionmhain
liom.

221. Is luaithe deoch ná sgéal,
is duine mé ar a mbíonn tart ;
ní hé an sgéal fada is fearr,
acht an sgéal gearr ar a mbí blas.

222. Beannacht agam, beannacht liom,
mo sheacht mbeannacht orm féin,
ó nách fuil fear curtha m'fháilte,
gurb é mo chéad sláinte féin.

223. I gcosaibh con bhíos a cuid,
innsim duit, a dhuine leisg,
seanfhocal, agus é fíor,
ní gnáth siubhlach síor go seisg.

224. Éist leis, ón éist leis
ag gleic fán dtír nách leis ;
an tír ba leis do leig uaidh,
's an tír nár leig uaidh, níor leis !

225. Do bhríste-se, a Sheóin,
ní hiongnadh dhó bheith fann,—
bíonn san lá ar do thóin,
is san oidhche ar do cheann.

226. Is tearc ní gan brígh beacht
 ná seargann le seandacht ;
 téid gach ní ar gcúl acht cóir,
 's is úr gach saint ag seanóir.
227. Is maol guala gan bhráthair,
 's is mairg bhíonn gan dearbhráthair ;
 i n-am tagartha an ghlóir mhir
 is mall agartha an éinfhir.
228. Námha ceard muna cleachtar,
 seanfhocal dá sír-leantar ;
 an cheard cleachtar isí is fearr,
 dá leantar dí gan dícheall.
229. Neach sin bhíos corrach do ghnáth,
 is ionann gné dhó 's don dris ;
 an té sin nach faghthar acht cearr,
 foidhne is fearr a dhéanamh leis.
230. Do-bhéarainn comhairle amhra—
 míne i n-aghaidh gharbha,
 fírinne i n-aghaidh ghó,
 agus tó i n-aghaidh labhra.
231. Fearr míne ná buirbe mhór,
 is fearr cóir ná dul chum dlighe ;
 is fearr tigh beag is teann lón
 ná tigh mór is beagán bídh.
232. Is fearr preabán ná poll,
 is fearr lom ná léan ;
 is fearr baidhreán is bainne gabhar
 ná dul go tigh ar domhan dá mhéad.

233. Each, cú, leabhar agus bean,
 sin agus mo shaoghal gan bhrón,
 cuid na hoidhche don bhiadh,—
 ní iarrfainn ar Dhia ní badh mhó.
234. Ceathrar dá dtug Fionn fuath,—
 cú thruagh, agus each mall,
 triath tíre gan bheith glic,
 is bean fir ná beireann clann.
235. Ceathrar sagart gan bheith santach,
 ceathrar Francach gan bheith buidhe,
 ceathrar gréasaidhe gan bheith bréagach,
 —sin dáréag ná fuil san tír.
236. Is mairg agá mbí caraid gann,
 is mairg agá mbí clann gan rath,
 is mairg agá mbí bothán bocht,
 's is mairg bhíos gan olc nó maith.
237. Is iomdha bean deas i mBaile-áth-cliath,
 is iomdha sliabh ar bheagán bó,
 is iomdha féasóg dhubh thionntuigheas liath,
 's is iomdha fear fial ar bheagán stóir.
238. Easba fána do-ní loch,
 easba tola do-ní tnúth,
 easba céille do-ní baois,
 's easba gaoithe d'fhosdas long.
239. Tine chruinn don mhuicfhéoil,
 is greadóg don chaoire ;
 tine mhór don mhairtfhéoil,
 is bheith dá fadódh choidhche.

240. Uisge d'fhear an mhuilinn mhoill,
agus grian d'fhear an tsaloinn,
gaoth ag fear loinge gan lóin,
is soineann ag síoladóir.

241. Ní bádóir go lán sgóid,
's ní tuigheadóir go cúinne,
ní hoireamh go caol-fhód,
's ní figheadóir go súsa.

242. Bídh i ngalar neach is slán,
is bídh slán neach is easlán ;
bídh i n-innill neach is trú,
's bídh i n-eisinnill éadrú.

—“ *Columcille.*”

243. Bíonn duine i bpéin is é beó,
bíonn duine beó 's gan é slán,
bíonn duine slán is gan é buan,
bíonn díol fuatha ar a mbíonn grádh.

244. Is tuirseach fear curaigh cois cuain,
's is tuirseach bean ar uaigh a fir,
is tuirseach fear luinge gan stiuir,
's is tuirseach fear ciuin ar bith.

245. Díogha gach teine fearn glas,
díogha gach síne fliuchras,
díogha gach dighe meidhg, más sean,
is díogha gach fine droichbhean.

246. Tosach luinge clár,
tosach átha clocha,
tosach flatha fáilte,
tosach sláinte codladh.
247. Deireadh luinge a bádhadh,
deireadh átha a losgadh,
deireadh flatha a cáineadh,
deireadh sláinte osnadh.
248. Dá dtrian donais an doghracht,
dá dtrian ceannsacht an fháilte,
dá dtrian damanta an fhallsacht,
's dá dtrian tabharthais an tsláinte.
249. Dá dtrian galair san oidhche
dá dtrian baoise ag an óige
dá dtrian sainte ar lucht saidhbhris,
is dá dtrian cainte ag lucht póite.
250. Dá dtrian gaoithe ag crannaibh,
dá dtrian sneachta ar shléibhtibh,
dá dtrian uisge ar mhóintibh,
is dá dtrian córa ag fear céille.
251. A léightheóir na leirg lán,
léigheas gach iomrádh gasta,
aitchim, bí aireach do ghnáth,
is guidh flaitheas na ngrás dom anam.

ADDE N D A.

252. Do-bhéaraidh Airdrí nimhe,
do réir dhlighe na n-ughdar,
neamh agus clú le chéile
d'fhear na féile do chumhdach.
253. Cumhduigh do chló go haireach,
ná bí failleach i ndaonnacht ;
ní beó tar éis a náire
neach dá shláine san tsaoghal.
254. Fear an airgid ghléigil ghloin,
mór an dúil bhíos 'na bhriathraibh ;
's ní faghthar dúil san dán ghlan,
gidh nár dhúinn gan a dhéanamh.
255. Is minic
an mhaith caithtear go dtairig ;
agus an mhaith nach caithtear,
gion go gcaithtear í, tairig.
—“Columcille.”
256. 'Nár sost go fóill is fearr sinn,
's an tórmach so 'nár n-intinn,
a ua na dtriath ba tréine i dtreas,
ar eagla céim dár n-aimhleas.
—Mícheál Cuimín.

257. Ná tabhair taobh leis na mná,
 's ná tabhair do dháil fá n-a neart ;
 ná creid uatha clog ná mionn,
 's ná creid a dteanga-liom-leat.
258. A chailleach an chléibhín cháise,
 isé m'anam-sa t'anam-sa ;
 ach an tráth theirgfeas an cliabh cáise,
 ná cuir do lámh ghránna tharm-sa !
259. Truagh an dáil, ón truagh an dáil
 bhíos ar shluagh an bheatha bháin :
 nach é is domhan do gach aon
 bail a mbeidís a aos gráidh ?
260. Ar ghrádh Dé gnóthuigh ón Róimh
 deispionsáid chóir agus cheart,
 bean mhaith dá bhfaghthá ag daoí,
 í dá fhágbháil, maith an bheart.
- Deaghail fós, a chinn na gcliar,
 gach fear fial is gach bean leamh ;
 pós re chéile an dá shaoi,
 ní beag an dá dhaoi do mheath.
261. Neach is díomhaoine ar dhomhan,
 más fíor d'iúl na healadhan,
 mac brughadh ar mbreith ar rath,
 lér cumhan bheith 'na bhodach.
262. Beidh an talamh-so atá fúm,
 lá, oramsa dá hiompúdh :
 mise ar an talamh-so atá,
 ise oramsa an t-athlá.

263. Is beag orm ifreann fuar fiuch,
 baile bith-bhuan is searbh deoch,
 baile tá gan chill gan chrois,
 ní raghad ann do chois nó d'each.
264. Aoibhinn duit, a choiligh dheirg !
 ní thig meirg ar do ghob,
 acht a' moladh Dé ar mhaide chruaidh,
 an tráth bhímse im shuan ar leabaidh bhoig.
265. An toil, darab seise an corp,
 buain uimpi ní bog an céim ;
 péist is do-cheannsa ná soin
 níor dhealbh Dia, ní bhfoil fán ngréin.
 —*Bonaventura Ó Heoghusa.*
266. Iongnadh nach dearnais dá réir
 mar do-ní cuid mhaith don chléir :
 nár chongbhais breith na breithe,
 go deireadh na faoisidne.
 —*Tadhg mac Dáire.*
267. A ghiolla úd d'imthig go huallach
 is tug leat ualach Mhic Leisge,
 ba chosmhail le méid do ghrása
 go bhfuair tú an Pápa ar meisge !
268. Ní raibh samhradh riamh gan ghrian,
 ní raibh geimhreadh riamh gan sneacht,
 ní raibh Nodlaig Mhór gan fheoil,
 ná bean óg le a deóin gan fhear.

269. Ní glóire go gréin-acht neamh,
ní torainn tréan acht tóirneach,
ní hanfadh go gaoith andeas,
ní hanacra go héitheach.

Ní holc aon-bheart go madh feall,
ní bocht go dul i n-ifreann,
ní haoir go moladh bréige,
ní daoí go mnaoi droich-mhéinne.

Ní náire go haoighe tar lear,
ní gábhadh go dul ó réiteach,
ní healadha go léightear stair,
ní maraidhe go fear stiúrach.

Ní haon-mhartra go beith dall,
ní haithntear neach go hanbhfann,
ní tréan go tuitim tuile,
ní léan go díth tighearna.

Ní rogha go Rígh na cruinne,
ní cobhair go trócuire,
ní beatha bhiothbhuan acht neamh,
ní luacht go haifreann d'éisteacht.

Ní séimh neach go beith oilte,
ní baoghlach go bioth-naimhde,
ní saor go beith gan chionta,
ní daor go breith ainbhreithe.

Ní handúr neach go beith tur,
ní breathnú go madh caidreamh,
ní brúite go dul i n-aois,
is ní múinte go coigrích.

Ní teasaidheacht go náire,
ní heasbaidhe go díth cáirde,
ní dána go beith treórach,
's ní fáidh go beith fíreólach.

270. Mil le mnaoi, leamhnacht le mac,
biadh le fial, cárna le cat,
saor istigh agus faobhar,—
aon le haon is ro-bhaoghal.

271. Gul Gaillsighe ar gcall Gaill,
ag sin an caoi nach gcaoinfinn ;
fann-ghul nach fann lem chridhe
gall-ghul ar gcall Gaillsighe.

272. Níl tom ná tulach
ná cnocán buidhe féarach,
ná bíonn seal go subhach
is seal go dubhach déarach.

273. Adeir an t-ughdar cliste
gur maith misge uair sa mí ;
deirimse, cidh mór mo leisce,
nach misde dhá uair nó trí.

274. Atá go leór daoine ar an saoghal,
is t'fhuil do spréachadh tar a gceann,
luighfid cos ort san gcae,
nuair is léir dóibh do mhaith go gann.

275. Ná cuir spéis i mac ná i mnaoi,
ná déan doilgheas fá ní sa bhith
biaidh sin mar is áil le Dia,
is ní bhia sé ach mar sin.

—“*Columcille.*”

276. Mairg chreideas do ghrádh mná,
 grádh é nách ionchuir i bhfís,
 grádh reatha nách luaithe an ghaoth,
 grádh nách tabhair taobh arís.
277. Ní thig grádh gan ghríosadh gruadh,
 mór a luadh do dhuine thréith ;
 ionann nách-mór agus bás
 duine i ngrádh le bruinne bé.
278. Druid anall, a leabhair bhig,
 d'aon mhuintir mise is sibh féin,
 ionann galar damhsa is daoibh,
 tuig go bhfuilim mar taoi i bpéin.
279. Ní sia mo dheoch ná deoch cháich,—
 cadé an fáth ná beimís cothrom ?
 oiread liomsa ar an bhfear thall,
 is oiread leis an bhfear thall oram.
280. Ní feas dam cúis rem dhéanamh bocht
 gur fhág an drúis mé lomnocht ;
 re himirt is re hól tar chách
 do chaill mé mo chuid 's mo chonách.
281. Rí gan tús gan deireadh Dia,
 ní tús is ní deireadh dhó,
 isé Rí Nimhe is lia 's is lia,
 isé Dia is sine 's is ó.
282. Ní leigeann Seán do Wál
 ar eagla a mhná duine isteach ;
 a Mhuire ! cá fearrde dhó,
 's gur minic théid Mór amach ?

283. A dhuine, dá mb' eól duit thú féin,
nó an slamach criadh dá ndearnadh thú,
go deóidh níor thirim do ghruadh
ó shilt bhuan do dhearca súl.

284. Ar n-athair ó 'sé Ádhamh,
's gur bh'í ar máthair Éabha,
nach bhfuil a dtáinig uatha
comh-ualsal le n-a chéile ?

Ní athair, fós ní máthair,
do-ní go hárd an fine,
acht beatha is beart is béasa
árduigheas céim an duine.

285. Ag admháil t'oidis má tám,
níor leanas do lorg im dhán :
mise ag cumhdach na córa,
tusa ag díon na héagcóra.
—*Lughaidh Ó Cléirigh.*

286. Dathadóir mise re dán,—
do-ním bán do ní bhíos dubh,
do-ním dubh do ní bhíos bán,
do-ním dán gan dath gan chruth.

287. Dán díreach más peacadh é,
feadh mo ré ní dhearnas súd ;
euirim fiadhnaise ar Mhac Dé
nár pheacaigh mé sa réim úd.

288. *Optimus Scotorum*,—

más Laidean chóir a labhram,
ní hÉireannach Cormac Cas,
acht Albanach gan amhras !

289. Peacach mé ag déanamh ort,
oramsa ná nocht an chóir ;
cé do thuilleas t'fhearg is t'fhíoch,
féach oram, a Chríost, is fóir.

290. Sinsireacht ní ghabhann ceart
i dtír do ghabhthar le neart ;
calmacht na bhfear is ceart ann,
's ní sinsireacht fhear n-anbhfann.

—*Roibeard Mac Artúir.*

NOTES

IN the present collection I have given what appear to me to be the best of the *dánfhocail* I have come across in MSS. during the last three or four years. I have excluded a number of them which seemed deficient in point or force, though possibly I should revise my estimate of a few of these did we know the circumstances in which they were composed. I have also excluded a small number of quatrains—hardly a dozen in all—which, in varying degrees, may justly be accused of coarseness.

Some of these *dánfhocail* are the *disjecta membra* of longer poems. I have endeavoured to identify where possible the poems from which they were extracted. Others, probably the greater number, were never more than single quatrains, and were doubtless often composed as *impromptus*. The dates of composition of the various quatrains differ very much, and, except where the author is known, can only be approximately determined. Ascriptions to Cormac mac Airt and to St. Columcille are, of course, not to be taken seriously. The great majority of these quatrains, one may safely say, belong to the period 1400-1700; but a few go back to the Early Middle Irish period, and, on the other hand, one or two may be as late as the 19th century.¹ But whatever be their dates, they all of them have this in common

¹ A certain number of these quatrains are also known in Scottish versions, as indicated in the detailed notes below. As literary intercourse with Scotland practically ceased with the Plantation of Ulster, we are justified in referring the composition of such quatrains to some time not later than the 16th century.

that they are found in circulation in Modern Irish MSS.¹

Isolated and oft-quoted quatrains such as these are particularly liable to become corrupted in the course of their transmission from MS. to MS., or from mouth to mouth,—for it is likely that scribes often wrote down versions that were current orally. I have endeavoured all through to avail myself of the best MSS., and to give a trustworthy and intelligible text. Versions of many of these quatrains have been printed from time to time in various books and periodicals, a few here and a few there, but these versions have too often been inferior or inaccurate. In his 'Seanfhocla Uladh' Mr. H. Morris has printed 60 or 70 quatrains of the present type, much the largest number hitherto published in any one book, but the text he gives is frequently marred by serious defects.

The commonest kinds of *dán*-metres are represented in the present collection,—Rannaigheacht (of several kinds), Deibhidhe, Ae Freslighe, Séadnadh. In some quatrains the metrical rules are carried out in all their strictness, and in cases where this is not so we may sometimes safely attribute the metrical inexactness to faulty transmission by writers of MSS. But in many cases it is obvious that the departures from the classic standard are not the result of textual corruption, but are due to the fact that the original composers no longer felt themselves bound by the old rules. We have in fact numerous examples here of modernised *dán*, such as we find in the later Ossianic poems, in which the fixed number of syllables in each line is discarded and popular pronunciation admitted, and in which a regular stress, unknown to the classic metres, begins to assert itself. In some cases, indeed, owing to the modern arrangement of the rimes it is hard to distinguish these later

¹ For Middle (and Old) Irish Kuno Meyer has published a considerable number of isolated quatrains and fragments of poems in GJ. vols. iv. v. vii. and viii, in ZCP. iii. and vii, and in his 'Bruchstücke der älteren Lyrik Irlands' (Berlin, 1919), which was unfortunately left incomplete owing to his death. Mention may also be made of the marginal quatrains from H.2.12 (15th cent.) edited by Miss A. B. Culverwell in 'Hermathena,' xvii. pp. 133-136.

quatrains from ordinary song-metre (cf. nos. 41, 149, 225, etc.).¹

The bulk of the collection has been drawn from MSS. in the Royal Irish Academy, but I have also utilised MSS. in Trinity College, in the National Library, in Maynooth College, and in University College, Dublin. The most important MS. is 23G25 (pp. 1 ff.), written by Mícheál Óg Ó Longáin of Co. Cork early in the last century; this contains versions of possibly more than half of the quatrains here printed. (A similar collection by the same writer will be found in St. F. vi. 1, pp. 326 ff.). Three MSS. that represent the Ulster-Leinster border district are 23A45, written by Muiris Mhac Gorman, 1745²; St.F. v. 3, written by Henri Mac-an-tsaoir, 1788; and 23N33, written by Nicholas O'Kearney (*circ.* 1850?). Other noteworthy MSS. are 23D5, written by Tadhg Ó Neachtain, and the following, which all belong to Munster: 12E22 (1754), 23B38 (1779), 23O17 (1785), and 23B37 (1818), in R.I.A.; H. 6. 11 (1754) and H. 6. 21 (1774-1781) in T.C.D.; and MS. xii. of the Nat. Lib. References to a total of more than sixty other MSS. in addition to those just enumerated will be found in the notes below. In general the references there given are confined to the MSS. on which the text has been based. Versions of not a few of the quatrains have been found in other MSS. besides those specified in the particular notes; but when these afforded no improved readings or noteworthy variants, it has been thought unnecessary to refer to them.

It will be convenient to mention here the sources of some of the quatrains which are known to have originally formed part of longer poems. (1) Nos. 7, 26, 33, 35, 40, 46 and 49 belong to an anonymous poem of 17 stt. beginning *Mairg*

¹ Epigrammatic quatrains in song-metre are also found in modern MSS., and I may some day publish a selection of them. But in general they are, I think, inferior to the *dánshocail*. Their strength too often gets diffused in long lines and an over-abundance of assonances.

² Eg. 161 (written 1778-1788), from which O'Grady (pp. 601 ff.) quotes some quatrains, has a good deal of kinship with this.

agá lagaid na ldmha, copies of which are found in 23D38, p. 55, 23N15, p. 152, and some later MSS. Five of the seven quatrains printed here I have also found quoted separately in MSS. ; the remaining two have been excerpted by myself. (2) Nos. 27, 29, 31 and 42 belong to a poem beginning *Bráthair don bhás an daidhbhreas*, of which O'Grady (Cat. p. 532) has printed 11 stt., and of which there are copies in 23E14, p. 20 (26 stt.), 23N14, p. 102 (23 stt.), and elsewhere. Ml. Óg Ó Longáin (23N14 and St. F. vi. 1) ascribes this poem to Maoilín Óg Mac Bruaideadha, and internal evidence shows that it was composed by a Clare poet of about Maoilín Óg's time ; but all the other MSS. I have seen give it anonymously. Two of the four passages here quoted have been excerpted by myself. (3) Nos. 2, 5, 6, 10, 252 and 253 form part of an anonymous poem of 12 or 13 stt. beginning *Caith a bhfuighir re daonnacht*, found in 23I40, p. 3, and later MSS.¹ Most of the selections from this poem have been made by me. (4) Nos. 8, 43, 124, 138, 171, 202, 209, 210, 211, 265 are from Bonaventura Ó Heóghusa's poem *Truagh liom, a chompáin, do chor*, originally printed in Louvain early in the 17th century, and reprinted in the 2nd edition of the author's *Teagasg Críosdaidhe* (Rome, 1707). There are also MS. copies. The poem is addressed by the author to 'a dear friend of his who had fallen into heresy through his passions,' viz., the notorious Miler McGrath, Protestant Archbishop of Cashel (†1622). The 1707 edition is the one here utilised, there being no copy of the earlier edition (or editions) in Ireland. About half the quatrains quoted here I have found quoted separately in MSS. (5) Nos. 44, 45, 120, 142, 194, 242 and 255 I have excerpted from the poem *M'aonarán damh isan sliabh*, attributed to St. Columcille, of which versions have been published in Misc. Irish Arch. Soc. i. p. 3 (from YBL.) and ZCP. vii. 302 (from Laud 615). There is also a version in 23M12, p. 75 (written by Fr. Maghnus Ó Domhnaill, circ. 1700), which agrees pretty closely with Laud ; and another in 24P29, p. 350, which has affinities with YBL.

¹ Also in Giessen MS. (1684), Rev. Celt. xvi. 19.

(6) From another poem attributed to Columcille have been taken nos. 11 and 12, as explained below.

Apart from the instances just alluded to and from half a dozen other cases (viz., nos. 16, 38, 47, 139, 146 and 266) I have resisted the temptation to incorporate in the present volume stanzas culled by myself from various poems. The work will, I believe, gain rather than lose in interest by my having, in the main, left the selection of the quatrains to the writers of our MSS., for in this way the collection has, apart from any intrinsic merits, a special value in that it mirrors for us, more faithfully, perhaps, than could any other collection of verse, the views that made most appeal to our forefathers on nearly every aspect of life.

In editing the text I have normalised the spelling, modernising it also in the few cases where this was necessary. I have been conservative with regard to the retention of grammatical forms, particularly, of course, where the older forms were established by the metre.¹ In general I have followed the oldest available MSS. in this regard. The language of the quatrains is not quite uniform throughout, owing to the different dates of composition and of the MSS. —partly also (but to a lesser extent) owing to dialectic differences. Thus *nach fuil*, *ná fuil*, and *nach bhfuil* are all used. It was impossible in many cases to find space in the notes for more than a selection of the variant-readings, but I have tried to include all the important ones. Departures from the readings of the MSS. are duly recorded in the notes, but occasionally trivial changes have been silently made with a view to improving the metre. Thus in no. 81 the MS. begins ll. 2 and 4 with *is*, which is here omitted, while it lacks the *is* which I have inserted at the beginning of l. 3.

¹ At the same time I see no reason why Irish speakers or writers in quoting these *dánfhocail* to-day should not be at liberty to discard most of these archaisms and to say, or write, e.g. *ca bhfios dam* instead of *ca fios damh*, *lé* instead of *ria*, *fuaramair* instead of *fuarsam*, or even substitute *dineann* and *a labhvann* for *do-ní* and *labhras* (rel.). Such liberty as this the scribes of our MSS. always allowed themselves; and present-day English frequently does something similar when quoting from older authors like Chaucer or Shakespeare.

Printed sources—especially those which (like O'Grady's Catalogue) give extracts from Irish MSS. outside Ireland—are occasionally drawn on ; in each case an acknowledgment is made in the notes. Three of the quatrains (viz. nos. 258, 268, 272) have been adapted from Scottish Gaelic.

A number of these *dánfhocail* have been preserved by oral tradition down to our own day. In the notes I have usually given references to versions obtained orally in Ulster (mostly by MacAdam and Quiggin). For the Southern Half it will suffice to say here that Munster oral versions of the following, among others, have been published (mainly in the 'Gaelic Journal') : nos. 58, 59, 89, 98, 231, 232, 238, 245-247.

1. G ; 24B29 (where it is wrongly incorporated in no. 184). In the quatrains in the present section we see reflected one of the most marked characteristics of our forefathers,—generosity towards the needy and hospitality towards strangers. At the same time it is well to remember that these quatrains in part also reflect the prosaic fact that the poets, who lived on the bounty of others, fully realised the importance to themselves of glorifying generosity and denouncing niggardliness.

2. For the proverb *Is buaine bladhdhá na saoghal* here and in 137, see Misc. of Irish Proverbs, 134.

3. Mackinnon, 208. There is also a version in Morris's 'Seanfhocla Uladh,' p. 314.

4. G, which reads *rith tur cheann anabruim* in l. 1.

5. The reference in ll. 1-2 is to the miracle of the Loaves and the Fishes. For ll. 3, 4, see Misc. of Irish Proverbs, 157.

9. G.

11-12. I have taken these quatrains from a poem ascribed to St. Columcille and beginning *Eineach uaisle ná gach dán*, 24P29, p. 352. In ZCP. ix. 486 Kuno Meyer has published the text of the same poem as found in Laud 615. For 11a, b Laud reads : *sladbrad, guin duine, gair cloc, gair ceall, gair, ngloine*. For *na drochluighe* 12b, Laud has *doirr ná diultadh* ; for *doirr ná read doirre* 'harshness' ? For *falcann* 12d,

Laud has *falchann* (= *folaigheann*), 'covers.' The inspiration of these quatrains may have been Eccclus. iii. 33: "Ignem ardentem extinguit aqua, et eleemosyna resistit peccatis." The following version of II occurs separately in G:

Gad, slad, brad is goimh duine
gár clog is ceall a mbun glinne
feall tnúith agus éigean,
báthann féile iad soin uile.

13. Found singly in 23F16, p. 148, without name of author. The full poem is given in Aonghus Ó Dálaigh's poems, p. 76, where Fr. McKenna improves the metre by reading *lis* (for *lios*), *aomh* (for *shuidh*), and *ris* (for *leis*).

14. F, which reads *do chruas*, l. 3, and *mo mhíle truaighe*, l. 4.

15. N; O'Gr. Cat. 577. To Dean Swift is attributed the following translation:

' 'Tis a pity Hell's gates are not kept by O'Flynn,
So surly a dog would let nobody in! '

16. From the 'Tribes of Ireland.' O'Donovan's text reads *ariamh ó tochladh* in l. 1.

17. F.

18. Mackinnon 200, which reads *dhul* for *fear* in l. 3, and *sas* for *leis* in l. 4. Cf. *Mairg chuindgius ní for carait, minab lainn leis a tabairt* in a Mid. Ir. quatrain published by Meyer in GJ. no. 41, p. 134.

20. 23M17; 23D5; A. The MSS. read: l. 2, *mar nach* and *cách uile*; l. 4, *acht* (om. 23M17) *riar na nainriar nach bhféadann*.

21. St. E. 4. 3, etc. Alliteration is lacking in l. 1 of what is otherwise a strict Deibhidhe stanza; perhaps read *Dia* for *Rí*.

22. This forms part of 'Comhairle na Barrsgolóige,' for which see note on 175-183. A var. is *do chuid for tar cheart*, l. 1.

24. G; F; 23B37; H.6.21, etc. Varr. are: l. 1, (*Is*) *milis cumhra glór gach fir*; l. 2, *mbiadh, mbí, and mbíonn* (for

mbia). This and the two following quatrains were probably suggested by Ecclus. xiii. 28-29: "Dives locutus est, et omnes tacuerunt, et verbum illius usque ad nubes perducent. Pauper locutus est, et dicunt: quis est hic? et si offenderit, subvertent illum."

25. Ir. Lang. Misc., p. 99. Cf. Seanfhocla Uladh, no. 590; Siamsa an Gheimhridh, p. 99 (for Galway); GJ. 50, p. 23 (for Kerry).

27. Var. ll. 5-6, *ní chuala riamh agd rádh gur*, etc., 23E14, O'Gr.

28. G, which has *rómhad* in l. 1.

30. St. F. vi. 1.

32. 23A24.

33. For *gan ní aige* (l. 1) the MSS. have *gan maith aige* and *gan aoinnidh*.

34. This quatrain forms part of Comhairle na Bárrsgolóige; see note on 175-183.

35. For *thubhair* in l. 8 23D38 (1688; the oldest MS.) has *thoir*, the Scottish contracted form, which would improve the line metrically by reducing it to seven syllables.

36. Text is nearly as in Poems of D. Ó Bruadair, i. 132, where the full poem will be found. But the construction in l. 1 is strange; one would expect (on the analogy of l. 2) *Mó cion fir ó dheaghchulaidh*. The quatrain occurs by itself anonymously in A and F, which read in ll. 1-2:

As mó m(h)eastar duine a ndeaghchulaidh
eadruibhse no bheith tréitheach.

37. 23M17; H.6.11. There is a corrupt oral version in Quiggin's 'Dialect of Donegal,' p. 195; and a Scottish variant in Nicolson, p. 229. The following version is given in 23C19, p. 298:

Duine cóir fear dá bhó;
duine mór fear a trí;
don deamhan cóir ná ceart
le fagháil ó fhear a naoi.

38. The full poem will be found in GJ. no. 65, p. 74.

39. 23M17 ; H.6.II.

40. Ll. 3-4 give a paraphrase of the proverb *Is fearr an mhaith atá ná an dá mhaith do bhí.*

41. N. An oral version in GJ. no. 95 has *suarach* for *suaidhte*.

42. *Ó rígh go rámhainn*, 'from king to peasant (*lit.* spade)' was a proverbial phrase, as is seen by its use in P. Haicéad (p. 107), *Stair É. Uí Chléire* (l. 2623), and *Tadhg Gae.* (l. 2136).

43. Compare the lines attributed to Vergil by Donatus :

Sic vos non vobis fertis aratra boves,
Sic vos non vobis vellera fertis oves,
Sic vos non vobis mellificatis apes,
Sic vos non vobis nidificatis aves.

44. In l. 3 YBL. reads *in cruindi do bodéin é* ; the other MSS. have as printed here with *dhe* added at end of line, the addition having doubtless been originally made with a view to giving a rime to *eile* in l. 4, as if the metre were *Deibhidhe*.

48. G.

50. This is the beginning of a reply by Gofraidh Mac an Bhaird to a poem by Fearfeasa Ó'n Cháinte (23L17, fo. 149a). The second quatrain is also found separately (O ; G ; A), its first line then being varied to *Tógaidh má theangmhann libh*, or *Is cosmhail nach dtárla leat*.

The *seanrann* referred to (l. 7) is the following quatrain from the poem *Crét agaibh aoidhigh a gcéin* by Muireadhach Albanach Ó Dálaigh, *circ.* A.D. 1213 (23D14, p. 124) :

Fearr neach ele iná hé féin
dá mholadh, madh maith eiséin ;
neach féin go mór dhá mholadh
céim as lór dá lochdughadh.

52. For proverbs corresponding to ll. 1-2 (and also to nos. 51 and 53) see *Miscellany of Irish Proverbs*, 30, 31. With ll. 3-4 cf. the Scottish proverbs *A' bhó as lugha féum*, 's i as mó géum, and *Cha'n i 'bhó 's airde géum as mó bainne*.

53. This is from the *Contention of the Bards* (cf. ed.

McKenna, p. 216). It occurs separately in 23I40 and elsewhere.

54. Found separately in G, H. 6. 21, 23B37, etc.; but also as forming part of Comhairle na Bárrsgolóige. Varr. 1. 1, *Iomad glóir i neach* (so H.6.21, 23B37); 1. 2, *ní fhágann sin meas ar a chéill* (G).

55. G. The *seancha* is Solomon, the reference being to Prov. xviii. 27: "Qui moderatur sermones suos, doctus et prudens est." For the proverb in 1. 4, cf. Misc. of Irish Proverbs, 29. For *ndánfhocal* in 1. 3 the original reading may have been *n-anfhocal*, 'evil words,' which would (in later verse) give a rime with *sean(a)cha*.

56. 23D4.

57. F; GJ. 213, p. 259. Ll. 2 and 4 are based on the latter; F reads *leagfadh dair mhór do bhéim* and *ar cheap ann dá thig féin* respectively. A version in 'An Claidheamh Soluis,' 9 Mar., 1912, reads *do ghearrfadh an dair mhór d'aon bhéim*, 1. 2, and *dá mbeadh ar nasg 'n-a thigh féin*, 1. 4.

58. G, which has *aoinchiall* in 1. 3. There is a corrupt version in Quiggin's 'Dialect of Donegal,' p. 195. *Is dóigh le fear na buile gurab é féin fear na céille* is a well-known proverb.

59. O; G; F; H.6.21; 23L27. The last interchanges ll. 1 and 3. Some versions insert the article after *truimide*. Northern versions of this quatrain will be found in MacAdam (no. 591) and Quiggin (*loc. cit.*). The following English rendering is given in H.6.21 (and 23B38):

'The bit's no burden to the prancing steed,
Nor their snowy fleeces to the woolly breed,
Meander bears with ease the swimming kind,
Nor does right reason aggravate the mind.'

60. A; O'Gr. Cat. 609. For *a tabhairt* A has *do thabhairt*; O'Gr. *thabhairt*.

61. 23M8; 23B38.

62. G (here followed); O. The latter has (ll. 2 ff.) *meadhaig go gasda i sul a ndéanair | féach go mall dlúith ad thimpchioll | sul a dtig*, etc.

63. Nat. Lib. xii. ; O'Gr. 592. For *bí* (l. 3) the former reads *beith*. For the sentiment cf. 175.

64. G, etc.

64 (b). 23M30. Another version in 3B38 reads in ll. 3-4 *is mur sin do lochd an chruaidh chuntais | is doibh is deacaire an Rígh do riar*, and is accompanied by the following English rendering :

' The highest mountains are the coldest,
Although they're nearest to the sky ;
Likewise some men of high attainments
Are cold in serving the Lord on high.'

65. F ; G. MS. readings in l. 1 are *dlighe* F, *dlighid* G (both stand for *dlighidh*) ; and *tiugh theagaisg* F, *tiugh-theagaisg* G.

66. This is the first stanza of a poem by Gofraidh Fionn, of which there are copies in 23DI4, p. 50, and 23C33, p. 121. Two stt. are given in H.2.17, between pp. 118 and 119. For l. 3 23DI4 (the best MS.) has as in text ; 23C33, *solás na ceasda ad cluineadh* ; H.2.17, *solus na ceasa ad chuire* (with *fiafraighe* in next line). The quatrain is quoted in the Maguire tract in H.2.6 (cf. ed. Dinneen, pp. 37, 71). In a corrupted form it frequently occurs by itself in modern MSS., as in H.6.11 and 23M17, which read *óircheasdach* in l. 2, and make l. 3 *fuasgl(i)dh ceast* (and *ceasda*) *ceisd oile*.

67. G ; F ; 3b16 (Maynooth), etc. Quiggin has recorded an oral version, Dial. of Donegal, p. 195. Varr. : l. 1, *ní ait leis an aineolach dall* 3b16 ; l. 2, *maireann* MSS. ; l. 3, *bheith gan éolas is fearr leis* MSS. (except 3b16) ; l. 4, *i n-ainbhfios* (or *-feis*) MSS. (except 3b16).

68. G ; N ; H.6.12. The versions differ very much. Thus, l. 1, *rith daill idir cheapuibh*, G ; *mar bhualadh doill fa ceapaibh*, N ; *amharc daill idcir cranuibh*, H.6.12. For the other lines H.6.12 is followed here, save that in l. 3 it has *rith* for *nó guth* and *tre* for *i*. A version of this quatrain is also known in Scotland (Mackintosh 192 ; Nicolson 311).

69. A ; 23D5. For ll. 3-4 cf. the corresponding lines of

68. MS. readings : 1. 1, *a* omitted before *aimhleas* ; 1. 4, *ni tagra* and *ma thagra*.

71. H ; 23C26 ; G (ll. 1-4 only). L. 1 is thus in G : *Ni hait liom cailleadh mar mhnaoi*. The ascription of these lines and of 91 to Tomás Ó Glíósáin is found only in 23C26, a MS. written by Peadar Ó Conaill. In the case, at least, of the first of the two quatrains here the accuracy of this ascription is doubtful, for a very similar quatrain is found in one of the Edinburgh MSS. (Reliq. Celt. ii. 360).

72. This and some of the other quatrains given here (viz., Nos. 74, 77, 78, 79, 84, 87, 89, 96 and 257) form part of a medley of satirical verses on woman found in late MSS. (e.g. 23E9, p. 196 ; 23A27, p. 1 ; 23A35, p. 65) and ascribed by them to Piaras Feiriteur ; cf. ed. Dinneen, ll. 833 ff., where, however, the text is often faulty. But the whole is a jumble of several poems or parts of poems and disconnected stanzas, and it is extremely doubtful if Ferriter was the author of any part of it. All the quatrains quoted here are also found separately in MSS., with the possible exception of no. 96.

73. From some verses obtained orally near Bantry and printed in 'Fáinne an Lae,' 10th December, 1898, p. 179.

74. A, which has *gcaora con* in 1. 3.

75. G.

76. N. Cf. the proverb *Imthigheann an spré leis an ngaoith, agus fanann an bhreill ar an mnaoi*.

77. Cf. *dá n-abruinn gurab dubh an fiach, adéardis Laighnigh gur geal*, in a poem ascribed to Gormlaith, Meyer Misc., 354.

78. G.

79. G.

80. G, which has *bhfras* for *bras*.

81. G. Elsewhere this quatrain forms the 2nd st. of the anonymous poem *Mairg do-ní cumann le mnáibh*.

82. 23D16. MS. spellings are *nathraidh* and *féach*, 1. 1 ; *ngoiriodh*, 1. 3 ; *mnaibh*, 1. 4.

83. O ; G. The former reads *cleasadh* in 1. 4.

84. 23D4 ; 23B37.

85. H.6.21, which reads *bhfearaibh* for my *bhfear féin* in l. 4.

86. G ; O'Gr. Cat. For *bhia*, l. 3, G has *bheadh*, O'Gr. *bhiadh*. For l. 4 G reads *do gheóbhadh sí an fear do bhiadh beó*.

87. O ; G. In l. 4 O reads *sas maírg aga mbí droichb[h]ean* ; G, *sis marg agá mbí acht bean* ; a variant (in the MSS. that ascribe the quatrain to Ferriter ; see note on 72) is '*s is dd mhaírg ag nach mbíonn acht bean*.

88. 23Q18, which among other bad spellings has *agagamh* (for *i gcogadh*) in l. 4. There is a Donegal version in Seanfhocla Uladh, no. 1564.

89. H ; A ; O ; 23B37, etc. For l. 2 O has *no cosg do chur ris an mhuir mhóir* ; G, *no dréim do chur leis an muir mhuair* ; A, *no clagadurth cloch air cúan* (with *fadó tineadh faoi loch* in l. 1).

90. O'Gr. Cat. 30.

91. 'Gael,' Sept. 1899, p. 154 ; 23C26 ; 23D19. The author's name is given only in 23C26. Varr. : in title, *órdú* for *socrú* and *sámh* for *díl* ; l. 6, *tiugh* for *go rabhaid* ; l. 7, *is trí triúir* (with corresponding omission in next line) for *arís*. 23B38 gives only the first st., which it heads *Aisling na caillidhe mar budh sámh le féin*, as follows :

Iarúim a bheith óg arís,
agus iarúim air Chríost a bheith deas,
iarúim mo chéile a bheith bríogmhar,
greannmhar, biodhgamhuil, mear.

92. 23F16, p. 14. *Ar Shliabh Shtóin* (l. 3), i.e. on the Day of Judgment.

93. A ; F, etc. *Coll*, *Ailm*, etc., are names of letters of the Irish alphabet ; read consecutively they give *cailín óg*.

94. F.

95. H.6.12, which reads *tigion* for *tig an* in l. 3. Ll. 3-4 occur also in a poem by Domhnall Mac Bruaideadha, *Dánta Grádha*, p. 36.

97. G ; 23K51. In l. 2 for *gibé* G has *acht pé*, 23K51 *gibé noc[h]* ; otherwise the text of G is followed here.

98. O ; G. In 1. 3 G reads *éag* for *éad*.

99. A.

100. N. This quatrain is ascribed to Filip Ministir (Filip Mac Brádaigh) in *Seanfhocla Uladh*, p. 292.

101. G ; 12E22. A somewhat different version, together with an English translation, is found in *Fig. 175*, and is thus given by O'Grady (p. 654) :

Caora thagann ar an gcaorthann,
is í an áirne toradh an droighin ;
cad é an dígháil ingen bhodacháin
tabhairt do mhac fhlescacháin chum síolraig.

' A ruby berry on the quickbeam grows,
Blackthorn trees produce no fruit but sloes ;
What hurt a rustic's daughter be decreed
To a clown's son to propagate their breed.'

102. A ; O'Gr. 608. In 1. 3 I have substituted *briseann* for *sgiort(f)aidh* (*sgiortaim* = Southern *sgiúrdaim*). Both sources subjoin Horace's line "Naturam expellas furca, tamen usque recurret," and the following English verses :

' Tho' Nature be expelled by force,
Yet still it turns to have its course.
If an ass to Rome sojourn,
An ass from thence he shall return.'

A Southern version of the quatrain is given in O, G, and 23G24 as follows :

Tar éis gach éolais, radhairc is rachmais
do-gheibh an bodach mac an (*or na*) daoí,
briseann an dúthchas trí n-a shúilibh
tar éis gach cúrsa chuir i gerích.

A version of this in 23M8 has *maise* (for *éolais*), 1. 1 ; *porcach*, 1. 2 ; and *triód an mbrúdach*, 1. 3. In 23G24 an English rendering is given :

' If wealth and honour and renown
Were all conferred upon a clown,
In spite of art and all instructive pains
His savage nature still the brute retains.'

103. 23L27. There is an inferior version in Univ. Coll. MS. I.

104. A ; O'Gr. 607. The former reads *as* for *ní*, l. 1.

105. O ; G ; 23H25, etc. In l. 4 O reads *théid ris an ngéig* ; 23H25, *téid ar an ttréad* ; others, *ag dul leis an ngéig*. A variant of *tuigthear* (l. 1) is *aithnighthear*. Compare Matt. xii. 33 : " *Ex fructu arbor agnoscitur.*"

106. G ; 23H25 ; H.6.II. MSS. have *ní fuil* (for *ní hí a fhuil*) in l. 1, and *nd'n* (or *ná*) *folt sgáthach* in l. 2. The metre could be further improved by reading *sgáinneach* l. 2, *mun* l. 3, and *fhuile* l. 4. The sentiment is that of Juvenal's " *Nobilitas sola est atque unica virtus.*" Cf. also 284.

107. A ; 23L34 ; 24P29. In l. 3 for *ádh clú* the respective MS. readings are *cliu*, *agh clú*, and *agh no clis*.

108. Text is from Muireadhach Albanach's poem in 23DI4, p. 125, with modernisation of *bhí* to *bhíonn*. The quatrain frequently occurs separately, without author's name.

109. 12E22 ; 23B38 ; G. For *annamh* (l. 1) variants are *is annamh* and *ní bhíonn*. Another version occurs in 23D5 and 23GI2 :

Ní gnáth gort gan déasach fiaigh (*sic*),
tuig im dhiaidh fáth mo ra[i]un,
gach fine dá shona tháinig riamh
is gnáth 'na ndiaidh meath ar a gclainn.

O'Gr. 119 gives the following version from a 16th century MS., Eg. 88 (spelling modernised) :

Ní bhíonn gort gan diasach fiadh,
ag sin agaibh ciall mo rainn,
is tearc duine dhá mbíonn maith
ná bhíonn meath ar chuid dá chlainn.

110. G ; quoted by Keating, TBg. 149. Also in LL. p. 122 marg. as follows (Meyer in GJ. 4I, p. 134) :

Ni bia a chland la nech in-nirt
cipé bas gand (*sic leg.*) breth ar bocht ;
na ndénat na aithre d'ulc
don lucht assa n-aithle is olc.

Ll. 3-4 are evidently suggested by the Bible (cf. Exod. xx. 5, etc.).

111. O ; G. The former reads *suidhe go dúbhach sa dhá*, etc., in l. 4. MacAdam (no. 363) gives the following version :

Suidhe mhic a dtigh an athara,
suidhe leathan socair ;
acht suidhe an athar' a dtigh a mhic,
suidhe cruinn corrach.

112. G. MacAdam (no. 364) gives a different version :
A dhaoine grinne, | an dtuigeann sibh cúrsa na cloinne, etc.

113. A ; F.

114. N. Lib. xii. ; St. G. vi. 1 ; A. The last MS. reads *na meastar me as móige*, l. 1. In l. 3 the two former MSS. have *ar* for *gan* ; A reads *croidhe gan bhaos an mo chuim*. In the Stowe MS. the order of lines is *c d a b*.

115. 23A29.

116. O ; G. For *deireadh*, l. 3, we should perhaps read *tús*.

117. G ; 24B29. For l. 1 G has *do chim an chroime chrom*. The following translation is given in 24B29 :

'Aged feebleness I detest to see,
And how the evening star approaches me ;
I have in my hand the latchet of [my shoe],
When youth and wit bid me both [adieu].'

119. G ; quoted by Keating, TBg. 106. *An t-éan is é i sás* (corruptly *an féar is é ag fás* in G), 'a bird in a trap,' is a common comparison ; cf. *ní fhoil acht mar éan i sás*, Aonghus Ó Dálaigh, p. 37 ; *mé mar éan agus é i ndul*, Gof. Mac an Bhaird (Timth. viii. 48). *Uainne*, 'from us,' i.e. 'from me' (the corpse), would suggest that the quatrain was intended as a tombstone inscription ; unless indeed the original reading was *uaine*, gen. of *uain*.

121. 23N27.

122. G ; quoted by Keating, TBg. 55.

125. 23I13 ; also Keating, TBg. 180.

126. ZCP. i. 456 (from Brussels MS.)'

127. Keating, TBg. 91 ; G ; also quoted in 'Agallamh an Chuirp agus an Anma,' RC. xxiii. 26. For l. 3 the last-named source has *uir gan toradh criadh na colna* ; G, *uir gan tora cré mo cholna*. The gen. *colna* in this line would give easier sense, but bad metre.

128. Keating, TBg. 216 ; St. E. iv. 3 (which reads *í* for *é* in l. 2) ; also in 'Agallamh an Chuirp agus an Anma,' RC. xxiii. 26. Cf also *Reliquiae Celticae*, ii. 400.

129. 23C19, p. 325 ; O'Gr. Cat. 28. Both also give the Latin original :

'Do bona pauperibus, Satan peccata resumat,
terram terra tegat, spiritus alta petat.'

[For O'Grady's *alta* 23C19 has *asta* ; leg. *astra* ?]. I have emended some readings in the Irish text, viz., l. 2, *mo locht do mhacaibh mallachtain* O'Gr., *m'olcuibh do mhacuibh mallachtuibh* 23C19 ; l. 3, *mo chlise don chré* O'Gr., *mo cholann don talamh* 23C19 ; l. 4, *don tí* both. Alternative emendations would have been *m'olc do mhacaibh mallachtain*, l. 1 ; *mo chlí don talmhain ó dtig*, l. 3, with *anmain* and *tí* in line following.

What is evidently a translation in song-metre of the same Latin distich is found in many late MSS. A comparison of it with the *deibhidhe*-version in the text well illustrates how the excessive assonances of the modern metres were paid for in diffuseness. In 23K14, p. 8, this later version is ascribed to Conchubhar Ó Ríordáin (*flor.* 1750). The following text of it is based on 23K51, p. 20 :

Bronnaim mo mhathas don aicme noch tá 'na dhíth,
Bronnaim mo mhallacht do[n] deamhan atá ar mo thí,
Bronnaim-se m'anam don dalta san Mháire, Críost,
Is bronnaim mo chalann don talamh ó dtáinig sí.

130. Very frequent in MSS., with unimportant variations of text ; cf. printed versions in O'Gr. 592 and Mackinnon 209. Nat. Lib. xii. gives the following English rendering :

' How sad is it, fair little book,
 The day shall sure arrive
 When o'er [ever MS.] thy page it shall be said :
 " Thy author's not alive. "

Another translation is given in 23C19, p. 342 :

' O little book, the time will come
 When he that reads will say :
 " The hand that wrote these lines, by death
 Is turned into clay. "

131. O, which reads *gach ar* (for *ar*) in l. 2. A somewhat older version, from II.3.18, is printed by Meyer in ZCP. ii. 225.

132. A ; O'Gr.

133. G.

134. 23K24. Cf. no. 264, and the following marginal quatrain in L.B. published by Meyer in GJ. no. 40, p. 115 (I modernise the spelling) :

Baoth do gach duine ar domhan
 anadh agá [=stad dá] adhmholadh,
 agus nach anann an t-éan
 's gan anam ann ach aiéar.

135. G.

136. G ; also in Keating, TBg. 51. For the full poem (which is also ascribed to Aonghus Ó Dálaigh Fionn) see Timthiridh Chroidhe Neamhtha Íosa, viii. 37.

137. Quoted in Keating, TBg. 114 ; also in G, which reads *tabhair dam* for *go dtí dhíot* in l. 1. The full poem (of which this is st. 16) will be found in the Timthiridh, vii. 45.

139. These are the opening quatrains of a short anonymous poem. Text from 23G23, p. 306, with alteration of *áil* to *ál* (l. 3). The poem has been printed in Irish Ecclesiastical Record, October, 1908, p. 393 ; and later in ZCP. x. 267.

141. G, which has *aseadh bias* for *bheidh* in l. 4. There are poorer versions in O'Daly's Ir. Lang. Miscellany, p. 100, and MacAdam, no. 500.

142. Text is based on YBL. (with which 24P29 agrees).
Laud and 23M12 give the following version :

Ná hadhair do ghothaibh greagh [gerg Laud],
ná sreódh ná séan ar bith cé ;
ná creid mana bhíos ag mnaoi ;
isé is rí-fháidh [fáidh 23M12] Críost Mac Dé.

143. F.

144. A ; F. Both MSS. read *cóir* in l. 1. This and the five following quatrains deal with the clergy ; and their tone, it will be observed, is not complimentary. Lest any reader should misinterpret this fact, it may not be amiss to point out here that these quatrains are not to be accepted as evidence of hostility to the clergy as a body, whether on the part of the people in general or of the learned classes. The inference to be drawn from them (for it is one which can be supported by other evidence) is rather that the relations between the Irish people and their clergy had little of servility on the one side or autocracy on the other as long as Ireland continued to be in the main an Irish-speaking country.

145. A ; F.

146. First st. of a poem ascribed to 'Seon Martin' (perhaps a fictitious name) in H.5.2., p. 47. For the sentiment compare Tomás Ó Gliosáin's poem in 'Filidhe na Máighe,' pp. 53 ff., e.g. *each níor iarr Próinsias dár ghealladar réir*, etc.

147. F, which has *ramha* (for *reimhe*) in l. 3. A somewhat different version is given anonymously in 3a18, Maynooth :

Goirimse an sagart méith
is maith a ghné 's a shursaing teann ;
má 'sí sin an tslighe go neamh,
is fear leamh an sagart seang.

The author of this quatrain, Maghnus Ó Domhnaill, was prince of Tír-chonaill and grandfather of the famous Aodh Ruadh. He was a very prominent figure in the history of his day, and also possessed remarkable literary talents.

Five love-poems of his have survived, and are printed in 'Dánta Grádha.' He also compiled an Irish life of St. Columcille, which has been edited by Fr. A. O'Kelleher. He appears to have been much given to composing satirical quatrains of which at least eight have been preserved. Of these the present quatrain is one; I subjoin three of the others. The first (from F, p. 201) has reference to the fact that Magnus was deposed by his rebellious son Calbhach in 1555, and kept a prisoner until his death in 1563:

Is cuid do na saobhaibh saobha [saóbhadh saóbhadh MS.],
 is iad araon 'na mbeathaidh,
 Ó Domhnaill ar an gCalbhach
 's gan acht Magnus ar a athair!

The second (from 23L34, p. 193) satirises a bad harper:

Do shinn Giollabhrighde Ó Gealbháin
 trí teann-mháim don tsearbhas,
 agus maol ar na mámaibh,
 námhaid ar fhear na seanma.

Though doubtless on good terms with the friars of his native Donegal, Magnus liked to exercise his wit at their expense. The following will serve as a sample (H.6.15, p. 14):

Bráthair bocht brúite ó fhíon,
 ná dúisgtear é, gion gur cóir;
 gabh go ciúin ceannsa re a thaobh,
 leigtear d'Aodh an tsrann-sa go fóill.

The following quatrain also is probably to be ascribed to Magnus, though the MS. (F, p. 201, where it follows *Más bráthair bocht . . .*) does not make this clear:

Na bráithre sin Dhún-na-ngall,
 a chuireas a gcrainn go tiugh,
 ní thig tortha ar a mbarr
 go gcuirthear saill re n-a mbun.

Of this quatrain Mr. H. Morris (Louth Arch. Journal, iv. p. 264, no. 76) has recorded two versions obtained

orally in Co. Donegal, and he gives the following 'local explanation': "Some man asked the friars of Donegal—who had a thickly-planted orchard—for some apples. They replied that they had none. Shortly afterwards he sent them a rich present, and they immediately sent him apples. Then he composed the above satirical lines."

148. A. The following quotation from Darcy Magee's 'Irish Writers of the Seventeenth Century' (1848, p. 130) evidently refers to the present quatrain: "'When we had wooden chalices,' said Oliver Plunkett, 'we had golden priests, but when we got golden chalices, we found wooden priests.'" Doubtless Plunkett rather quoted the quatrain than composed it. But MSS. attribute to him the authorship of another Irish quatrain, composed "on seeing a countryman cutting grass to feed his cattle on the Hill of Tara" (23E12). In the oldest version I have seen, St. G. vi. 1, p. 112 (transcribed 1787), it is headed *Radha an Priomhfaidh Pluinncét do cuire chum báis a Luinduin*, and is as follows:

A Theamhair na ríogh, dob annamh leat,
 re linn Chormuic mhic Airt mhic Cuinn,
 alt riabhach [do] bhodach bhocht
 bheith [ag] gearra guirt ar do dhruim.

149. MS. of 1837 in private hands, together with printed versions, of which three are known to me, viz., New York 'Gael,' 1900, p. 206; Dinneen's *Beatha Eoghain Ruaidh*, p. 33; *Beirt Fhear ó'n dTuaith*, p. 74. The differences between the versions are small.

150. F.

151. 23F16; 23M17; A; H.6.11, etc. In l. 3 23M17 and A read *mheith*, which gives a rime with *bheith*, l. 4. L. 2 has a syllable too many, and lacks alliteration.

152. F; 23 D16.

153. 23M17; 23D5; Univ. Coll. MS. 14, facing p. 1 (hand of O'Curry); A. (These I refer to briefly as M, D, O'C and A, respectively). O'Flanagan has printed a version (agreeing with M and D) in *Trans. Gaelic Soc.* (1808), p. 228.

In A the quatrain is given anonymously ; the earlier MSS., M and D, state that it was the first *rann* composed by Tadhg Dall. O'C gives the following note : " From a satirical poem of many stanzas on the bards of Erin, about the year 1560 (?), by (I believe) Teige O'Higgin. See The O'Conor Donn's MS., p. 22." This statement of O'Curry's I am unable to substantiate ; the MS. he refers to must be some other MS. than that catalogued in Ériu viii. Variants are : 1. 1 (for *giolla*) *gille* MD, *macam* (= *macaomh*) O'C, *fear* A ; 1. 2 *aderar iasc re hiasc beag* O'C, *goirthear iasg don mbreac mbeag* MD, *goirthear iasg don iasg bheag* A ; 1. 4 (for *fhinnin*) *finninn* M, *fhinninn* D, *fhinnin* (with *óir* for *theoir*) O'C, *theannain* A. O'Flanagan thus translates the quatrain :

' This little man's for learning famed ;
 The speckled trout is called a fish ;
 Each bird's nest a nest is named ;
 And so's the grass-moth's, if you wish. '

This quatrain was also known in Scotland, as is shown by a modified version of it having appeared on the title-page of a pamphlet, entitled ' An Leabhar Liath,' published in Paisley in 1801. This version runs (Maclean's *Typographia Scoto-Gadelica*, 247) :

'S Leobhar an ' Leobhar Liath ' ;
 Theirear iasg ris a' bhreac bheag ;
 Canar nead ri nead gach eoin,
 'S nead an dreadhainn duinn gur nead.

154. A ; 23C24, etc. The latter substitutes the verb *gabh* for *déan* in ll. 1 and 3 ; and has *daoireach* for *dá riribh* in l. 4. Both read *go díreach* in l. 3. The point of the quatrain lies in the two meanings of *dána* : (1) gen. of *dán*, ' a poem ' ; (2) adj. ' bold, courageous.'

155. G ; O. The latter reads *bairillidhe* in l. 3. Ll. 3-4 are proverbial ; see Misc. of Irish Proverbs.

156. This is quoted in a 17th century letter in Walsh's ' Gleanings from Irish MSS.', p. 64. There is an inferior version (without name of author) in F. Ll. 3-4 were probably

suggested by the beginning of 'Riaghail na Sacart'; see *Irisl. Muighe Nuadhad*, 1919, p. 73.

157. 23B38. In l. 3 the MS. reads *lear cheart*.

158. Stowe E.iv.3, p. 264, which is here followed, with emendation of *eolaigh* to *eólcha* in l. 2. Anonymous versions occur in Eg. 161 (= O'Gr. Cat. 617) and St. F.v.3.

In this quatrain Florence Conry, O.S.F. (afterwards Archbishop), pronounces a shrewd verdict on the 'Contention of the Bards,' the famous but futile controversy which agitated the poets of Ireland early in the 17th century. The dispute had its origin in an attack made by Tadhg mac Dáire on a poem which he and his contemporaries assumed to have been written by Torna Éigeas of the fourth century. Lughaidh Ó Cléirigh was one of those who defended Torna and claimed that the Northern Half of Ireland was entitled historically to a pre-eminence over the South.

159. G; 23M8; 23B38. Varr.: *beag an t-iongnadh liom*, l. 2; *mo chuid airgid*, l. 3.

160. O; G; 23Q18; 23B37. Varr.: *ní bheith ar meisge* and *ní meisge*, l. 1; *misde* (for *measa*), ib.

161. G; O; 23DI6; N. Varr.: l. 1, *an tráth t(h)eidhim go tigh an óil*, 23DI6 (and N); l. 4, *buailtear preab ann mo thóin amach* 23DI6, *teilgear me gan gó amach* N. The copy in 23DI6 is a printed one, taken apparently from 'The Irish Magazine' (circ. 1808); it is accompanied by the following English rendering:

'When to the ale-house I repair,
A kind reception meets me there,
If well my purse be lin'd;
But when exhausted all my store,
I'm rudely jostled out of door,
And get a kick behind.'

162. G.

163. H.6.11.

164. F. The author, Aodh Ó Domhnaill, may possibly have been the poet of that name who took part in the 'Contention of the Bards.'

165. A ; G ; H.6.21, etc. Varr. : *gléas* (for *sás*) and *leanna* (for *dighe*), l. 1. A version of this quatrain (in which the first line reads *Dhá ní do ní leann búan*) is ascribed to 'Mac an Bhaird' in 23O35, p. 70, in the following introductory note : *Mac an Bhaird do rinne an rannso, do lanamhain saidhbhir chruaidh coingbhalach, bhí a ndit eigin. Do ordaigh fear an tighe deoch do thabairt cuca. Thug an bhean capan no mionchurn annas gan a bheith lán, agus do congghi a bjad ó laimh go laimh ar an gclar e,—agus dubhairt Mac an Bhaird : Dhá ní, etc.*

166. G. For *subhach* (l. 4) the MS. reads *súgach* ; and for *bheannacht* a marginal note suggests *mhallacht*.

167. G ; O ; 12E22 ; H.6.21.

168. O'Gr. Cat., p. 617.

169. G. ; O ; 23DI6. The last is a printed cutting (from 'The Irish Magazine'?). O reads *fearra*, l. 2 ; *sin é* (for *sin*) and *dhuit*, l. 4. This quatrain is quoted by John Lynch in his 'Cambrensis Eversus,' first printed in 1662 : "Quorum (sc. Anglorum) mores cum Hiberni assidua consuetudine accuratius observarent, hoc quod subijcio carmine tanquam vulgari gentis proverbio expresserunt :

Na déin commaoin re faar Galda, ma nir, ni feirde dhuit,
Beidh choidhe ar tidh do mhealta commaoin an fhir
Ghalda riot.

Id est :

Fœdere amicitiae tibi ne conjunxeris Anglum,
Angli te semper fallat amicitia."

(Text from Celtic Society edition, iii. 230). Lynch also quotes in this connection the following Latin couplet attributed to one of the Kings of France :

'Anglicus angelus est, cui nunquam credere fas est,
Cum tibi dicit ave, sicut ab hoste cave.'

which resembles somewhat the Irish proverb *Dvanna madra nó gáire Shasanaig*, 'A dog's snarl or an Englishman's smile,' i.e. the latter should be guarded against no less than

the former. The following English rendering accompanies the version in 23DI6 :

“ With Englishman no social compact make ;
Shouldst thou, sure ruin will thee overtake ;
He'll always watch to cheat thee when he can,—
Such is the ‘ Union ’ with an Englishman.”

170. G ; quoted in Keating, TBg. 148.

172. 23L34 ; 23MI7. It is possible that Miler Magrath (who was once a Franciscan) may be the *bráithrín* whose death is referred to.

173. 23D38. For *chrimeam* in l. 4 (: *grinneall*) the MS. has *chrimim* ; perhaps *chrinneam* (from M.I. *crinnim*, ‘ I gnaw ’) was the original reading. There is a corrupt Scottish version in Mackintosh (p. 186) and Nicolson (p. 85).

174. A ; O’Gr. Cat. 613. In l. 2 A reads *go taosgach*.

175-183. These nine quatrains form part of ‘ Comhairle na Bárrsgolóige (or Bárdsgolóige) dá Mhac,’ which is the name given to a string of quatrains, mostly in the nature of cautions or counsels, found very frequently grouped together in Southern MSS. from the end of the 18th century. It would seem that the compiler of Comhairle na BARRSGOLÓIGE—some 18th century Munsterman in all probability—did little more than string together under this title a number of quatrains which were already in circulation. Most, if not all, of the quatrains in *dán* included in it are also found separately in MSS. It will be noticed the metre of these is not uniform, Deibhidhe and Rannaigheacht being intermixed. Three of these quatrains have been given earlier in the text, as nos. 22, 34 and 54. Nearly half of the quatrains in the ‘ Comhairle ’ are in song-metre ; these have been excluded here. J. O’Daly in his ‘ Irish Language Miscellany ’ (pp. 80 ff.) printed a version of 21 stt., nine of them being in song-metre. Previously he had published a very similar version in the 1846 edition of his ‘ Self-instruction in Irish,’ pp. 36-39. The MS. versions often differ a good deal from one another. ‘ Comhairle na BARRSGOLÓIGE ’ is still known to many old Irish speakers in West

Munster. A version of it obtained orally in Ballingearry will be found in 'Fáinne an Lae' of 17th March, 1900, p. 83.

The word *bárrsgológ* in the title calls for some words of explanation. Hitherto it has always been printed as *bárdsgológ*, which has been interpreted as "poet-farmer" (O'Grady), "rustic poet" (Dinneen), and "bard-attendant" (J. H. Lloyd). But the weight of MS. evidence is in favour of *bárrsgológ*, and I have little doubt that this is the correct form; the meaning would be 'surpassing scholar, man of pre-eminent wisdom.' The word *sgológ* originally meant 'a scholar' (cf. K. Meyer, *Zur keltischen Wortkunde*, no. 118), hence 'a deeply-read or wise man.' The transition from 'wise man' to 'old man' (one of the present-day meanings of the word) is easy; cf. *crionna* which means both 'old' and 'wise.' The meaning 'farmer' found in Northern Irish has developed from a Mid. Ir. use of the word in the sense of 'servant' (cf. Meyer, *loc. cit.*), hence in a specialised sense (cf. *sglábhaidhe*) 'a farm-servant, farm-worker.' The 'Bárrsgológ' also figures in a well-known Irish folk-tale which relates the adventures of his three very wise sons. See for this Pádraig Ó Laoghaire's 'Sgeuluidheacht Chúige Mumhan' (1895), p. 62; Hyde's 'An Sgeuluidhe Gaothalach,' p. 244 (no. xxxiii.); Ml. Mhag Ruaidhrí's 'Triúr Clainne na Bárd-sgolóige.'¹ In the first of these the learned wisdom of the Bárrsgológ is emphasised by making him brother of Aristotle; in the second tale Aristotle also plays a part. In all probability it was from this folk-tale that the 18th century redactor conceived the idea of entitling the series of poetic precepts he had strung together 'The Advice the Bárrsgológ gave his Son' (*Comhairle na Bárrsgolóige dá Mhac*). As we shall see below, the nucleus of the series consists of verses originally attributed to Cormac mac Airt, but the later designation has obscured Cormac's reputed authorship.

A somewhat similar collection of poetic counsels is found in Northern MSS. (e.g. A, p. 59) with the title *An Teagasg*

¹ A Donegal version of the same folk-tale is printed in *Irisl. Mhuighe Nuadhad*, 1912, p. 39, but here the 'Bárrsgológ' is not mentioned.

Riogh ; cf. the version printed in 'Seanfhocla Uladh,' p. 270. This consists of 8 stt., three of which occur with slight variation in 'Comhairle na Bárrsgolóige' (viz., nos. 176, 179 and 177, *supra*) ; another is borrowed from Tadhg mac Dáire's poem (no. 184, last quatrain), and another is a variant of no. 74. The remaining three quatrains of the 'Teagasg' are here given as nos. 185-187. I may add that three of the Bárrsgológ quatrains (nos. 176, 178 and 177) occur together in F without any title.

Another collection of didactic quatrains is that entitled *Comhairle Choluim Cille* in 23B38, p. 14 (1778), and printed in O'Daly's Irish Lang. Misc., p. 77.

Scottish Gaelic possesses a similar series of quatrains beginning *Comhairle thug ormsa Brian*, first published by Gillies (Perth, 1786) and thence in Nicolson, p. 394 ; another version (from Turner MS.) has been printed in *Reliquiæ Celticæ*, ii. 358. Two of the eleven quatrains which compose it are variants of nos. 176 and 178 ; a third has some kinship with 177. Another Scottish series of didactic verses is entitled 'Comhairlean Chormaic do 'mhac' (first in Gillies, 1786 ; whence Nicolson, p. 396). Mention may also be made of Donncha Loudin's versified proverbs (57 quatrains), first published in Edinburgh, 1797.

There also exists a burlesque series of counsels, of which O'Grady quotes one quatrain (*Silva Gad.*, ii. 552) :

Smachtaig t'athair i n-am,
 ná tuig gur fearr é ná thu féin ;
 aon fhocal ar a mbiadh blas ná greann
 ná tigeadh amach as do bhéal !

This parody is also found in Scottish ; see Nicolson, pp. 395-6 (from Gillies), and *Reliq. Celt.*, ii. 359 (last five quatrains on page).

175. *A mhic, a leóg(h)ain do shtol Airt* gives the clue as to what this series of verses originally purported to be, namely, a versified form of some of the counsels in 'Teagasga Chormaic,' supposed to have been composed by Cormac mac Airt for his son Cairbre Lifeachair. These 'Instructions

of Cormac' (*Tecosca Cormaic*) have been edited from the oldest MSS. by Meyer in 'Todd Lecture Series xv. Another name for them was 'An Teagasg Ríogh' (cf. Keating, *Forus Feasa*, ii. p. 304), which, as we have seen above, is the name applied to a similar series of verses in Northern MSS. The Scottish 'Comhairlean Chormaic,' alluded to above, is also significant in this connection.

176. For the first two ll. G has :

Ná bí mór is ná bí beag
is ná déin iomarsgáil le cnoc.

Scottish versions are also known, the oldest being that in the Fernaig MS. (*circ.* 1688), where it forms part of 'Comhairle Mhic Eachainn Mhic Fhearchair do Mhac-an-tòisigh, a dhalta' (*Reliq. Celt.*, ii. 30, ll. 9-12).

177. This quatrain originally belonged to Fionn's poetical advice to Mac Lughach in 'Acallam na Senórach,' in which it occurs as follows (ed. Stokes, ll. 599-600) :

Nírsat sibleach thighi n-óil,
nársat ingnech ar shenóir ;
in dáil adcluine as í in cóir,
ná ben re duine nderóil.

Varr. of the version in the text are : l. 2, *ná tabhair aithis do sheanóir* ; l. 4, *ná hob is ná hiarr onóir*.

178. For l. 1 F has *na bí foinoidach* (= *fonomhaideach*) *air sráid*. Varr. of l. 4 are *nú go bhfeicir saoi gan locht* and *nó go bhfagha tú saoi gan locht*.

179. The text here given follows the version in 23L17 (see note on 184), with substitution of *dtuigfear* for *ttuigftghear*. Varr. : l. 1, *nd habair a bhfeicthear dhuit, ná luaidh gach ní do-chítear duit* (so 12E22), and *ná faic gach ní chítear duit* ; ll. 3-4, *gach ní ná bainneann (or bainfidh) leat | éist leis agus sgaoil thort*. MacAdam (no. 138) has a version beginning *Ná luadh gach nidh do chifear duit*.

184. This poem was published by O'Flanagan in *Trans. Gaelic Society* (1808), p. 229 ; another version is printed in *Reliquiae Celticae*, ii. 144. There are numerous MS.

copies ; but neither printed nor MS. versions give a satisfactory text. In most cases poetic precepts from other sources have become incorporated in the text. Thus in 23L17 (with which O'Flanagan's text agrees pretty closely), 23M16, 23K25, 24B31 and 24M4, the quatrain beginning *Ná habair a dtuigfear duit* (= no. 179 *supra*) is interpolated between stt. 3 and 4 of the present text. To these 5 stt. 23L17 adds as a sixth a version of no. 167. 24B29 gives a version of 11 stt., viz., the 4 stt. printed above followed by 6 stt. that have no real connection with the poem (including nos. 175, 177, 178, 1 and 179 *supra*), and ending with :

Dá ndéingir fé mar deirid cách
air an dá rainn so fá dhó
badh leat rioghacht agus róbhadh [*leg. rogha*]
an chuid do Leath Mógha is mó.

This last st. appears to have been added with a view to rounding off the poem by making the final word (*mó*) recall the *mo* with which the poem opens. There is another version of it in 23M16, where Peter O'Connell has added it to the 5 stt. of the original scribe. 23G23, p. 202, gives a 6-st. version of the poem, viz., the 4 stt. printed above but in the order *a d c b*, together with a fifth beginning *Ná bí camm ná luig air éigse*, and a sixth ending *as mó*, a variant of the quatrain just quoted. The version in *Rel. Celt.* gives only the 4 stt., but the order is *a b d c*.

In l. 3 I have followed 24B31, which reads *gan diú rain orthabh úaimsi*. Other versions are : *deith rainn ní faghthar uainn*, 23G23 ; *diúgha rainne ní bfághair úaim*, 24B29 ; *diogha rainn ní bhfuighir uaimsi*, *Rel. Celt.* ; *diú rainn ní faghthair orthuidh* (or *orthaibh*), 23L17 and others. A possible alternative emendation would be *diogha rainn ní aghthair uaimse*, with *dtarthaibh* in next line. In l. 5 *braith ar h'eagnamh* is doubtful ; 23G23 has *breath air haigne* ; *Rel. Celt.*, *brath haigneadh* ; 24B31, *cuardaidh heagnamh* ; the others, in general, *braith heagna(mh)*. Possibly we should read *breathnuigh h'aigneadh*. The text of ll. 11-12 is corrupt ; each line has a syllable too many, and an internal rime is

wanting. In l. 11 23L17 and others read *déin go haedh*; 24B31, *déin go réigh*; 23G23, *bi réigh*; 24B29, *bi go math*; Rel. Celt., *bi go cáoin*. In l. 12 *shtol* is the universal reading, save in 24B31, which has *phréimh*. Variants of *gconchair* (which has the best authority) are *cConchubhair*, 24B29, 24M4; *cconachail*, 23G23; *Chormaic*, Rel. Celt. In l. 16 23G23 and 24B31 read *dion*; the others *cum*. For *na geallaidh*, 24B31 has *na geall ad*; Rel. Celt., *no gealladh*; the others, *is ná geall*.

With ll. 7-8 cf. Tadhg mac Dáire in the 'Contention of the Bards' (p. 132, st. 57): *gan breith do bhreith le leathtaoibh | go breith don sgéal oile ort*. Cf. also no. 175.

With the last two quatrains may be compared the following from Muireadhach Albanach Ó Dálaigh's poem (23D14, p. 126; cf. note on no. 50):

Ná bí réd bhiodhbhaibh go mín,
 ná bí go huis re hairdrígh,
 ná bí ar tí chagaidh ar chlag,
 ná bí ar abaidh ná ar easbag.

Ná bí ré mílidh go meata,
 Ná bí ré mnaoí go míleata,
 ná bí ar fhilidh go fortail,
 a rí an chinidh Chonnachtaigh.

185-187 are from 'An Teagasg Ríogh,' as mentioned in the note on 'Comhairle na Bárrsgolóige.'

188. G.

189. G. The poem to which this belongs has been printed in GJ. 112, p. 53. There is a copy of it in (among other MSS) 23I13, p. 102, transcribed in 1729.

190. Univ. Coll. I. The full poem (anonymous), of which this is the first quatrain, has been published from H.4.22 by Bergin in 'An Reult,' i. 19. The second line there is *gé beith a uair froech ar a sín*. With l. 1 compare "Non semper iidem flant venti" (Erasmus), and the English proverb, 'The wind keeps not always in one quarter.'

191. 23F16; 23L34. The latter has the modern, but unmetrical, forms *juaramar, do locamor*.

192. Nat. Lib. xii. Seemingly a paraphrase of "Bis dat qui cito dat."

193. O'Molloy's Grammar (1677); G. The poem in which this quatrain occurs is printed in Mackinnon's Catalogue, pp. 223-224. Compare in a collection of wise sayings in H.5.9, p. 179: *As cloidheamh lúaidhe a ttrúail airgid labhairt mhíghlic a bpearsainn dheaghfhaicsiona*.

194. The YBL version is (with spelling modernised) :

A Dhé bhí,
is maírg do-ní olc fá ní ;
tig chugad an ní nach faic,
téid as do ghlaic an ní ad-chí.

195. From an autograph in the Editor's possession.

196. A (with second version of answer); 23C20 (with first version of answer) An Aran version in GJ. 57, p. 133, has *amuid* for *óinseach* in l. 3, and the following reply :

Roinneann Dia na subháilcí
mar roinneann sé na gníomhartha ;
bheir sé cion duine don amadán,
is cead soláthair d'fhear na críonnacht.

197. G; Maynooth 3b16. For *athoighidh* (l. 2) the MSS. read *áitiughadh*.

198. A. The full poem (13 qq.) is in 23M23, p. 43, where it is ascribed to Toirdhealbhach Óg Mac Donnchadha. This Terence MacDonagh was a well-known lawyer of Co. Sligo, who died in 1713. An elegy on him by Seán Ó Gadhra will be found in GJ. 180, p. 10. In 3b16, Maynooth, the poem (of which only three quatrains are given) is headed *Eoin Mac Donchadha chum mhic a dhearb(h)rathar air iommpódh dho an eiriceadh tar a thoil*; 'Eoin' here is probably a mistake.

In slightly different forms this quatrain has been attributed Filip Ministir (Parson Brady, of Cavan), who is said to have thus addressed his father when the latter, "to try

the Parson's faith in Protestantism, pretended to be getting in readiness to go to church with his son":

Más go hifreann atá do thriall,
is mé le bliadhain 'gad chongbháil as,
beir leat mo ghearrán is mo shrian,
's ná téigh chum an diabhail ar do chois.

(cf. 23N33, pp. 468, 390). A very similar version is given in *Sgéalaidhe Óirghiall*, p. 115, and is likewise ascribed to Filip Ó [*recte* Mac] Brádaigh.

199. G; 12E22.

200. G. Compare *Is bréagach iad Peadar is Pól . . . má's ag Bland is ag Stokes atá an ceart*, Tomás Ruadh O'Sullivan, p. 105; and *Má gheibh Antoine Dia cha rabh ciall aige Peadar nó ag Pól*, Morris's *Seanfhocla Uladh*, p. 308.

201. G. For *so*, l. 3, MS. has *so ann*. *Mac Arpluinn*, l. 4 = son of Calpurnius, *i.e.* Patrick.

203. 23D25; G. Cf. also version in *Amhráin Phiarais Mhic Gearailt*, p. 78.

204. A. L. 1 = 'Birds do not associate with birds of another kind.'

205. 23L13; Univ. Coll. xiv. 175. The latter has *a bhuidhe* (for *buidheachas*) in l. 3.

206. F. In l. 2 I have substituted *ní thiubhra* for the MS. *ní bhéara* (an E. Uls. form, = 'will not give'). The point consists in the play on *dol amach*, 'evacuation.'

207. G; N; 23C26; 23C24; H.6.12. The versions differ a good deal, particularly in ll. 3-4, of which the following variants occur.:

- (a) ionann is greann do labhairt
i measg daoine tuaithe.
- (b) dán dá chur i gcoidreamh
do bhodruisg gan suairceas.
- (c) is cosmhail sin is canadh duain
do neach idir dhaoine duairce.
- (d) sgéal dá innsint do mhná,
nó dán do ghabháil do dhaoine duairce.

208. A ; Buile Shuibhne, p. 54 (where the full poem will be found). Compare 227.

209-211. A few emendations have been made in the text of the 1707 edition, viz., *an tol* (*an thoil*, 1707), 209, l. 1 ; *bheanaim-se* (*bheanamsa*, 1707), 210, l. 2 ; *ní ghéabh rem ais* (*ní geibh re hais*, 1707), 210, l. 3. Mackinnon, p. 206, has a version of 209.

212. From Aodh Mac Aingil (Cavellus), 'Vita Scoti,' cap. i. ; it is also found in 17th and 18th century MSS. (23F16 ; 23L34). MacAingil quotes it in support of his contention that Duns Scotus was an Irishman and was probably (as he himself was) a native of Down.

213. 23G23, p. 294 MS. has *ann* for *ón*, l. 1, and *d'ádhtras*, l. 2. This is a translation of the Latin distich :

Hi tres in Duno tumulo tumulantur in uno :
Brigida, Patricius, atque Columba pius.

214. The text here given (Latin and Irish) is from A and F, with *coillte* substituted for *coill* in l. 3. Edward O'Reilly (in his *Irish Writers* and in Egerton 146) attributes a similar Irish quatrain to Tadhg Ó Neachtain, "on seeing an Englishman hanging on a tree." Another Irish version is ascribed by Ml. Óg Ó Longáin to Aogán Ó Raithile (23G21, p. 362, ; etc.), 'on seeing an Englishman hanging from a tree in Killarney wood.'

Very similar in sentiment is the following quatrain still known in Kerry. It is said to have been composed by a *bean chaointe* when she had got only the niggardly sum of twopence from a parson who wished her to "keen" his son who had just died :

Mo ghrádh mo mhinistir thug a dhá phingin dom
i gcóir a linbh a chaoineadh ;
íde an linbh sin ar an gcuid eile acu
siar go heireabal timpeal !

† In 12E24 (written by John O'Daly) and in 23E12 (written by N. O'Kearney) both these quatrains are said to have been composed by Aogán Ó Raithile when he saw a parson's

son get caught between the branches of a tree. The 23E12 version will be found in Father Dinneen's edition of Aogán Ó Raithile's poems (second edition, p. 262). But that Aogán was the composer of either of these quatrains is more than doubtful.

215. N.

216-217. A ; F ; H.6.II. From the 'Conspóid' between Donnchadh Mac Labhra and the harper Giollamhuire Caoch Mac Cartáin, of which a poor and ill-edited copy is printed in Morris's 'Abhráin Airt Mhic Chubhthaigh.' A modified form of the second quatrain of 216 occurs in N.

218. A.

219. This quatrain is found in Aonghus Ó Dálaigh's satire on the 'Tribes of Ireland,' ed. O'Donovan, p. 52, where however it seems at least misplaced. It frequently occurs by itself in MSS., e.g. 23K24, 23L27, etc. In 23K24 it is followed by the words "Mr. Blind," as if the writer interpreted the quatrain as a skit upon a man of that name.

220. H.5.3 ; 24P33 ; F. In l. 3 I follow 24P33 ; H.5.3 reads *sni do fhuath ar an ló*, and F *gidh nach mór mfuath ar a ló*. F is followed only in *ionmhain*, l. 4, where the other MSS. read *annsa*.

221. 23C8. A version in N has for l. 1 *is giorra deoch ná sgéal* (see Misc. of Irish Proverbs for this proverb), and for ll. 3-4 *gibé neach do dhéanamh (= -adh) pléid | budh bheag an díth a chur amach*. Cf. the following quatrain in 23D25:

Is luatha deoch ná sgéal,
gibé béal air a mbeith tart ;
ná raibh orm don mo sgéal,
is feárr do shnámhaidhe an géidh ná an chearc.

222. 24A22 ; 12E22 (inferior).

223. 23F16, p. 14 (here followed) ; A ; G. In l. 4 A and G read *ní gnáthach siubhal síorruidhe seisg* (or *seasg*).

224. H.6.II ; G.

225. 3B39 ; 23B37 The latter employs the 3rd person : *An briste sin Sheóin*, etc. Both MSS. give also an English version (the original ?) :

' No wonder, John, thy breeches should be bare,
And past the tailor's power to repair ;
By day you wear them, and when lying in bed
They serve for nightcap round thy hoary head.'

S. H. O'Grady thus translates the Irish, with apologies to Goldsmith (Silva Gad. ii. 559) :

' Friend, never let it puzzle you, nor me,
John's smallclothes in such feeble plight to see ;
For they're compelled a double debt to pay,
A quilt by night, a pair of breeks by day.'

226. 23M17 ; 23D5 ; H.6.11. The two former read *snach bhfeó(i)dhionn* in l. 2 ; the last, *is* (for *gan brigh*) in l. 1, and *scanmóir* in l. 4. The metre is defective.

227. 23C24. These are also versions in G and in O'Daly's Self-instruction (1846) and Irish Lang. Misc. A variant is *bhuirb* (for *mhir*) in l. 3 with *buille an aonduirn* in next line. O'Daly (Self-instruction) and N give the following translation :

' Bare is the shoulder without a cousin near,
And woe to him that wants a brother dear ;
In time of boastful words the hand is slow
That strikes in battle with a single blow.'

For the proverb in l. 1 see Misc. of Irish Proverbs, 61.

228. Mackinnon 85, with correction of *nana* to *námha* (l. 1) and *hi* to *dí* (l. 4). For the proverb see Misc. of Irish Proverbs.

229. Mackinnon 206, with *nach bfuithar* for *nach faghthar* (l. 3). With ll. 3-4 cf. the Scottish proverb : *A' bheairt sin nach fhaighear ach cearr, 's e foighidinn as fhearr a dheanamh rithe*, 'The loom that's awry is best handled patiently.'

230. A.

231. G. Also in 3B38, which reads *caoineas* for *míne* (l. 1) and *air bheagán* for *is beagán* (l. 4).

232. G ; O. The latter has *bairín* for *baidhveán* (l. 3). The first line is a well-known proverb, found also in Scottish

(*Is fearr bréid na toll*), in English ('Better a clout than a hole out'), and other languages. MacAdam (No. 112) gives the following Ulster version :

Is fearr paiste ná poll,
is fearr lom ná léun ;
is fearr maol ná bheith gan cheann,
a's diabhal ann acht sin féin.

233. 23C26 ; A ; F. The first MS. is that followed here, save for the concluding words of l. 4, where 23C26 reads *go dioigh* and A and F *ní mhó* (an East Ulster form). In l. 1 A reads *neamh cú leabhar agus each* ; F similarly, save that a later hand has corrected *neamh* to *bean*. The whole reminds one of Omar Khayyam :

' A book of verses underneath the bough,
A jug of wine, a loaf of bread—and Thou
Beside me singing in the wilderness—
Oh, wilderness were Paradise enow ! '

234. G ; A ; N ; 23M8. Varr. : *tighearna* (for *triath*), l. 3 ; *nach mbéaradh*, l. 4. Also in MacAdam (no. 507).

235. N ; MacAdam (no. 410). Canon O'Leary (Mionchaint, i. 50) gives the first line as *ceathrar cailleach gan bheith manntach* ; but the usual form is that given here. Cf. similar verses in Scottish, Nicolson 328 (= Mackintosh 192).

236. O ; G ; Bourke's Irish Grammar (1879), p. 288. The Scottish version (Nicolson, Mackintosh) is very similar, save that the first line runs *Is mairg aig am bi 'n tighearna fann*, which is just like the Welsh proverb *Arglwydd gwan gwae ei wás*, 'Woe to the servant of a feeble lord.'

237. N. MacAdam (no. 513) gives the following version :

Is iomadh sgéul a thig ann a mbliadhan,
's is iomadh sliabh air bheagán bó ;
is iomadh fear nar chíor cionn liath,
's is iomadh fial air bheagan stóir.

238. G.

239. Nat. Lib. xii. A Waterford version will be found in Sheehan's *Cnuasacht Trágha*, p. 45. I have heard the following version in W. Kerry :

Meath-thine fén muicfheoil,
greadóg fén gcaora,
is a bheith ag gabháilt don mairtfheoil
nú go dtógfair aníos í.

240. St. E.4.3. ; F ; G. For *lóin* (l. 3) the MSS. have *lón*.

241. H.6.21 ; 23B37. The metre (which can hardly be looked upon as even modernised *dán*) would suggest *líonsgóid* (M. Ir. *línscoit*, ' linen sheet ') for *lán sgóid* in l. 1. With l. 3 cf. the Cork proverb *Gach saor go binn, is gach treabhaidhe go caolfhód cam* (GJ. 191, p. 188).

243. G ; 23I23 ; H.5.13. The MSS. in general have the older form *bí* (= *bídh*) for *bionn*. Sometimes two additional quatrains are found, as in 23D13 (where the three quatrains are wrongly mixed up with the poem *Malairt ó bhfuilim déarach*) and 3B39. These additional verses are :

Bí díol grádha ar a mbíonn fuath,
is crádh buan linne gleó,
óm intinn ní fhuilim réidh,—
bí duine i bpéin is é beó.

Tá cúis ar nár chuireas críoch,
's nach gcuirfead, fo-ríor, go fóill,
's is dóigh nach gcuirfead lem ré,—
bí duine i bpéin is é beó.

The first of these additional quatrains is also given in *Reliquiae Celticae*, ii. 404. The second line there reads *o's fada 's is cian a bhron*. The reading given above is that in 23D13 ; 3B39 has *is tríúagh liom 's is mór mo bhrón*.

244. N.

245. This quatrain differs very much in different MSS., and the text here given is a conjectural one. The order of the lines is that of the version in Mackinnon, p. 213 ;

cf. also Mackintosh 188 (= Nicolson 227). In 23B38, 23M8, and N, the order is *b d a c*, viz. (with spelling revised) :

Díogha (díth MSS.) gacha síne sioc,
díogha gacha buidhne droichbhean,
díogha gacha tine fearnóg úr (f. ghlas, N, 23M8)
is díogha gacha dighe meidlig má(s) sean.

In 23A28 the order is *b c a d*, the third line running *dig gacha tinne cárthan úr*.

243. N, etc.

247. G ; N, etc. N also gives another version, as follows :

Deireadh gach cuirme [cuirim MS.] a caitheamh,
deireadh gach áithe a losgadh,
deireadh gach luinge a bádhadh [bhághthadh],
is deireadh gach gáire osnadh.

This latter version is given by MacAdam (no. 390) with ll. 1 and 3 interchanged. It originated evidently in *flaith*, 'prince,' being mistaken for *fleadh*, 'feast,' of which *cuirm* is a synonym. The quatrain is also known in Scotland (Nicolson 164).

3B39 gives the following English rendering :

' Each ship wil' sink in fathomless deep seas,
Each kiln will end in a consuming blaze,
Each liberal hand at last will find dispraise,
So a sigh attends a laugh (*or* health) and brings
disease.'

248. G. In a second version in the same MS. the order of lines is *b a d c*.

249-250. G(twice) ; 23B37. For *san* (249, l. 1) G has *an*, 23B37 *ag an* ; cf. *le linn na haoighthe* in a version of this quatrain in 23Q18. B has *ag* for *ar* passim. Quiggin has recorded a four-line Donegal version as follows (Dial. of Donegal, p. 195) :

Dhá dtrian galair le hoidhche,
dhá dtrian gaoithe le crannaibh,
dhá dtrian sneachta le sléibhte,
agus dhá dtrian gréine le beanna.

251. N.

253. For the proverb *Ní beó duine tar éis a náire* see Misc. of Irish Proverbs.

254. 23D14.

255. Cf. the Scottish quatrain (Nicolson 393; also Mackintosh 194):

Teirgidh gach nì ri 'chaitheamh
's a bhì 'g a chaitheamh gu minig;
's an nì sin nach caithear
ged nach caithear gu'n teirig.

256. 23M16, p. 128; 23B37, p. 14. Some time in the first half of the eighteenth century Toréalach Mac Mathghamhna, of Co. Clare, wrote a poem in which he deplored the tyranny from which Ireland was suffering and invited Mícheál Cuimín to reply with a poem on the same theme. But the only reply the latter made was the present quatrain, which he did not send to Toréalach direct, but left in a shop in Ennis for him. It would seem that, just then at least, Mícheál Cuimín was inclined to be very circumspect, if not timid, in his relations towards the English authorities, and did not relish a "seditious document," like the poem in question, being addressed to him.

257. 23A24.

258. Reliquiae Celticae, ii. 360. This is an amplification of the proverb *Mo ghrádh thu, a rud agat!*

259. Transcript by Stern (in possession of Prof. Bergin) of metrical tract in Göttingen MS. (1659); O'Molloy's Grammar (1677).

260. St.E.4.3 (first quatrain only); O'Gr. Cat. 593. The former has *dealaligh í* (for *í-dá fh.*), l. 3.

261. 23M31. Cf. 103 above, and Claudian's "*Asperius nihil est humili cum surgit in altum.*"

262. 23O35; H.5.3. The MSS. treat *talamh* here as masculine, but the metre demands *ise* (which I read) in l. 4. In l. 3 the metre similarly suggests *tolamh*, a by-form of *talamh*.

263. Mackinnon 105; Reliq. Celt., ii. 401. I have

Hibernicised *cha dteid mi to ní raghad* in l. 4. A version of this quatrain recorded in Aran is given in GJ. 54, p. 85

264. 23O35.

266. 'Contention of the Bards' (cf. ed. McKenna, p. 130).

267. 23B37.

268. Adapted from Nicolson's Gaelic Proverbs, p. 126.

269. There are about a dozen copies of this poem (if so it may be called) in R.I.A., but nearly all of them belong to the nineteenth century. The earliest I have seen is that in 23L35, p. 111 (transcribed by Peter O'Connell in 1782) where the authorship is ascribed to Mac Amhlaoibh. In St.E.v.5 Ml. Óg Ó Longáin ascribes these verses to Cormac mac Cuileannáin (!), while in 23K6 the same scribe gives Keating as the author; neither of these ascriptions can be seriously regarded. In the other copies I have seen the verses as given anonymously. The metre—a mere echo of Deibhidhe—points unmistakably to a late date of composition. The MS. versions for the most part show but trifling variations of text. A few may be quoted: l. 1, *ar* or *air* (for *acht*), 23L35, 23B35; l. 14, *haithnear*, 23L35, 23B35: *haitheantar*, 23M14: *hamhghar* (and *lamhthar*), 23N14. O'Daly has printed a version of the poem in his Irish Lang. Misc., p. 88.

270. H.5.28, fo. 165b. MS. reads *la passim* (which I have modernised to *le*), *carn*, and *jaobhair*. See the story in Keating's *Forus Feasa*, i. 160, where this quatrain is quoted. Keating borrowed from the *Leabhar Gabhála* (= ed. Macalister and MacNeill, i. 46).

271. H.5.28, fo. 165b. MS. reads *gailsigh*, ll. 1, 4; *te mo chraoidh*, l. 3.

272. Hibernicised from Nicolson 116 (Mackintosh 186).

273. H.3.20, p. 140. Written on the margin of a page on which intoxication is discussed in a medical treatise.

274. G.

275. O'Gr. Cat. 280.

276. St.E.iv.3, p. 5. MS. reads *grádh nách ionchur a bhfis* in l. 2.

277. St.E.iv.3.

278. 23M16, p. 38.

279. 3b16 (Maynooth), etc.

280. G ; 23G25. A translation of the Latin verses which Keating quotes, TBg. 254 :

Dives eram dudum, fecerunt me tria nudum,
alea vina, venus,—tribus his sum factus egenus.

281. 23D14, p. 53.

282. H.5.9, p. 107.

283. 23D9, p. 1 ; St. G.vi.1, p. III. For a *dhuine* (l. 1) the MS. readings are *dhuine* and *thusa*, respectively. Both MSS. also give the Latin original :

O homo, si scires quid sis aut unde venires,
nunquam gauderes, sed toto tempore fleres.

284. St.G.vi.1, p. 69. The Latin original is also given :

Cum sit pater Adam cunctorum mater et Eva,
cur non sunt homines nobilitate pares ?

Non pater aut mater dant nobis nobilitatem,
moribus et vitâ nobilitatur homo.

(A version of these Latin lines also occurs in the Giessen MS. (1684), RC. xvi. 14.)

285. From the 'Contention of the Bards' (ed. McKenna p. 90). It occurs separately, without author's name, in the Giessen MS., RC. xvi. 25. The poet addressed is Tadhg mac Dáire.

286-289. These quatrains are from the Giessen MS., RC. xvi. pp. 25, 26, 14. In 288 (some Irishman's protest against *Scotus* being interpreted as 'Scotchman') I have edited *labhraim* to *labhram*. Of 289 there is an inferior version in 23O35, p. 268.

290. Quoted in O'Flaherty's 'Ogygia' (1685), p. 406, from the 'Contention of the Bards.' O'Flaherty's text is here followed, though it is very probable that he was quoting from memory. Thus he uses *do* as relative in l. 2, which no writer would have done at the time of the Contention ; and he also makes the mistake (not reproduced here) of attributing the quatrain to Lughaidh Ó Cléirigh ('Clerius'). Cf. ed. McKenna, p. 122, st. 19, where the MS. version will be found.

PRINCIPAL ABBREVIATIONS

A.	...	...	= 23A45, R.I.A.
F.	...	...	= St.F.v.3, R.I.A.
G.	...	...	= 23G25, R.I.A.
GJ.	...	...	= Gaelic Journal (Irisleabhar na Gaedhilge).
MacAdam	...	...	= Six hundred Gaelic Proverbs collected in Ulster, by Robert MacAdam, Ulster Journal of Archæology, vols. vi., vii. and ix. (1858-1862).
Mackinnon	...	...	= Catalogue of Gaelic Manuscripts in Scotland, by Donald Mackinnon (1912).
Mackintosh	...	...	= Collection of Gaelic Proverbs and Familiar Phrases, second edition (1819).
N.	...	...	= 23N33, R.I.A.
Nicolson	...	...	= A Collection of Gaelic Proverbs and Familiar Phrases, by Alexander Nicolson (1881).
O.	...	...	= 23O17, R.I.A.
O'Gr.	}	...	= Catalogue of Irish MSS. in the British Museum, by Standish Hayes O'Grady.
O'Gr. Cat.			
O'Grady			
RC.	...	...	= Revue Celtique.
ZCP.	...	...	= Zeitschrift für Celtische Philologie.

GLOSSARY

The main object of the following Glossary is to help the reader who, while familiar with current Irish, has little or no acquaintance with the literature of former centuries. Hence I have included in it most of those words and forms occurring in the text which are no longer in use in the Irish of to-day. With the same object I append some brief notes on certain obsolete verbal forms which occur in the text.

The 2nd sing. pres. (indic. and subj.) and future formerly ended in *-e* (or *-i*) instead of *-ir*. Exx. are *dá gcongbhae* 8, = *má chuinnighir, má chuinníon tú*; *a bhfoighe* 2, = *a bhfaghair* (*fut.*).

The 3rd sing. pres. indic. had formerly distinct Absolute and Dependent flexions, thus Abs. *cuiridh*, Dep. *cuir* and *cuireann*, where the present-day language uses *cuireann* in all cases. Exx. of the old Abs. flexion are *báidhidh*, 11; *canaidh* 134, *luighidh* 205. Of the earlier Dep. form: *nach déan*, 69, 154; *dá gcuir* 125; *ní roich* 173; *nach faic* 194 (= *ná ficeann*). Similarly in the 3rd sing. pres. habit. of *tá* we have Abs. *bídh*, 27, 190, 242; Dep. *bí*, 26, 53, 109, etc., in addition to the present-day form *bíonn* (Abs. and Dep.)

Obsolete past tense endings are illustrated in *do locsam* 191, = *do locamair*; *fuarsam* 191, = *fuaramair*; *do thréigsead* 29, = *do thréigeadar*.

Bia and *bhias*, representing old pres. subj. forms, are occasionally used in relative statements of a general nature, thus *agá mbia*, 24; *gibé bhias*, 33. More usually this old subj. is assimilated in form to the pres. habit.; thus *agá mbí*

and *gibé bhíos* occur as variants of the examples just quoted. Similarly *bí* and *bid* in 26, 39, 63, 87.

Other forms of the substantive vb. are 3rd sing. fut. *biaidh*, *bia*, (rel.) *bhias*; condl. *bheith* 17; pres. subj. *raibh* 193; past subj. *beath* 21. In the copula is to be noted fut. *budh*, (rel.) *bhus*, 66, 110, 112, 130, 136.

Some obsolete forms of other irregular verbs are noted in the Glossary *infra*.

ábhacht (often wrongly *ádhbhacht*), 'joking, mockery,' 177.

ad-chluinim, cloisim, airighim, 27, 66.

adhnam, 'I kindle, I begin,' 176.

adúdh, 70, = *adódh* 89 = *fadódh* 239, 'kindling.'

adhraim do, 'I trust in, am attached to,' 142.

aimhnirt, 'weak,' 31.

ainriar: *riar a. nach éadann*, 'that he cannot minister to difficult wants' (?), 20.

airc, teannta, púnc, 60.

airgim, 'I plunder,' 184.

aitchim, iarraim, guidhim, 251.

ál = áil, 47, 139.

amhra, maith, 230.

anacal, 'to protect, save,' 120.

anadh = fanúint, fanacht, 47, 137.

anbharr, 'great supremacy'; *a. éigse*, 'poetry of surpassing merit,' 156.

anduine, 'a wicked or base-born person,' 103.

andúr, 'very hard, very sullen,' 269.

aoighe, 'a guest,' 269.

áth, (áith), 'a kiln,' 246, 247.

athoighidh = M. I. *athigid*, 'to visit' hence in 197 'to familiarise oneself with, to cultivate' (cf. *taitighhe*). *Aith(e)ighidh*, with *einigh* in preceding line, would perhaps have been a preferable spelling.

baidhreán (or *boighreán*), 'flummery,' 232.

bail a = mar a, 259.

bathlach, 'an ignorant fellow, a boor,' 102.

beanaim = bainim, buinim, 92, 121, 210.

beann, 'importance' (?), 38.

beann-chruit, 'a harp,' lit. 'peaked harp,' so called from its shape; g. pl. *beann-chrot*, 26.

beirte = birte, g. of *beart*, 'an action, a move (in a game),' 62.

beite (or *beithte*): is *b.*, is ceart bheith, 62.

bioth, 'world'; *tré bhiotha* (acc. pl.) *síor*, 'for all eternity,' 124; gen. sg. *beatha*, 259.

biothchonnlacht, 'constant hoarding, miserliness,' 23.

bladh, 'fame,' *clú*, 1, 133.

bleaghan, 'milking, yield of milk,' 52.

boidrisg (var. *bodraisg*), 'a set of ignorant but pretentious people.' From *bodaire* or *boidire*, with the ending of *gráisg*, *gram(h)aisg*.

bólacht, 'cattle,' 38.

borrach, 'a proud, pretentious person,' 37.

brad, 'plundering,' 11. Now *bruid*, 'bondage; urgency, hurry.'

branán, 'a chess-king,' 108. Cf. Meyer, *Contrr.* p. xxi. But a gloss on the text in 23L34, p. 250, interprets it otherwise: "*branan .i. fear bhreagas cuideachta ar clar, i.e. the man that diverts the company at table, i.e. the best com[panion].*"

bras, 'quick, rash,' 80.

breath = breith; *an tí bhus gann breath ar bhocht*, 'he who will judge a poor man severely,' 110.

brón, 217, g. of *bró*, 'quern, grind-stone.'

brughadh, 261, g. of *brughaidh*, 'agriculturist, peasant.'

bruinn, 'breast,' 114.

bú, obs. acc. pl. of *bó*, 129.

buain uimpi, 'to run counter to it, to hinder it,' 265.

buinne, 'a border (in wickerwork), a hoop'; *fál buinne*, 'an enclosing wall,' 89.

cairt, 'writing,' *sgríbhinn*, 170.

calann = colann, 127, 129.

call, 'losing, loss,' 271.

- caoi** (masc. in MS.), 'a weeping, wailing,' 271.
caoire (dat. sg.) = caora, 239.
caolfhód, 'the last sod turned up by the plough at the end of a furrow,' 242.
caor con, 'dogberry,' 74.
caraid = cáirde, 32, 236.
caraim, 'I love,' 27, 35.
cárna, 'flesh, meat,' féoil, 270.
cárthann, 'rowan-tree,' 75, 101.
cé, 'this,' in phr. *ar bith ché*, 'in this world,' 142.
ceann: *riot tar ch. a n-abraim-se*, 'notwithstanding what I say to you,' 4.
ceap, 'a block, log, stumbling-block,' 68.
cearr, 'crooked, wrong,' 229.
ceas, 'darkness, obscurity; a problem,' 66.
céin, acc. of *cian*, 'a while'; *an gcéin*, an fhaid, 184.
ceisim (ar), 'I grumble (about), complain (of),' 45.
cidh, 10, 81, 86, 273, = *ciodh* 64b, = *cé* 75, = *gidh* 254, = *gé gurb* 64a, 'although (it) is' (*cé* or *gé* + *is*).
clár, 'chessboard' (= *clár fithchille*), 108.
clé, 'left'; *dul ar an dtaoibh glé*, i.e. 'to be condemned on the Day of Judgment,' 48.
cleasradh, 'trickery, wile,' 83.
cléircheas, 'scribal work, scholarship,' 157.
cluain, 'deceit,' 168.
cnáid, 'scoffing, flouting,' 88, 178.
cnú = cnó, 107; d. pl. *cnoibh*, 208.
Coimdhe, Tighearna, 138, 172.
coimseach = cumasach, 50.
coir: *dod chóir*, 'near you,' 15; *dá chóir*, 'accompanying it,' 193.
col, 'sin,' 137.
conách, 'wealth,' 103, 280.
conchair, 184, is an adjective of doubtful meaning; we may tentatively translate it 'strong, vigorous.' It is again used by Tadhg mac Dáire in his poem *Mór atá ar theasgag flatha*, viz., *no an glúm dathghlan conchoir corr | no an chorrthroigh athlam[h] eattrom*, 23140, p. 188 (cf.

O'Flanagan's edn., p. 32). Another form of the word is *conchar*; cf. in Tec. Cormaic (p. 22, l. 28) *conchar* (v.l. *conchair*) *cech sáithech*. Meyer in his *Contrr.*, p. 462, at first explained *conchar* as "fond of hounds" (*cú + car-*), but afterwards withdrew this, *ib.* p. xxix., though he again fell back on it in Tec. Cormaic.

cor = cur, 209.

cridhe = croidhe, 114, 271. So *deighchridhe*, 21, = deaghchroidhe.

crimim = creimim; *crimim cúl*, 'I backbite,' 173.

críne, 'old age,' 117.

críonnacht, 'cleverness, cunning,' 168; 'wisdom,' 196.

crithir, 'a spark,' 125.

crobhaing, 'cluster of nuts,' 107.

crodh, 'cattle, wealth (in herds),' 49, 103.

cruinn, 'economical,' 22; 'tidy, compact, small-sized,' 239.

cruinne, (1) 'gathering, amassing (wealth)', 44;

(2) 'universe,' 49.

cuaine, 'a litter of pups, a pack of hounds,' 99.

cual, 'a bundle, heap,' 131.

cúil, 'a corner-heap,' hence 'store, means' (?), 34.

cúis (<*cubhais*), 'conscience,' 192.

cumhain = cuimhin, 261.

dá, c. pres. subj., 'if,' 28, 30, 201, 228; now replaced by *má* with pres. indic.

dáil, 'state, condition,' 259; *ná tabhair do dháil fá n-a neart*, 'do not put yourself in their power' (?), 257; *i ndáil*, 'associating with, in company with,' 80, 88.

damhna, 'material,' adhbhar, 42.

dánfhocal, 'an epigram in verse,' 55.

dearnam, 1 pl. pres. subj. Dep. of *do-nim* (= *dinim*), 138.

So auton. *dearntar*, 46.

déasach (coll. from *déas* or *dias*), 'eais of corn,' 109.

deasgadh, 'consequences,' 27.

déinimh = déanamh, 139.

deirbhéile, 'grief, dejection,' 194.

deispionsáid, 'dispensation,' 260.

- díbhfearg**, 'wrath, vengeance,' 123.
- dícheall**, 'negligence,' 228. In Mod. Ir. this or a similar word has quite the opposite meaning, viz. 'earnest endeavour.'
- díol**, 'state, condition,' 17.
- dlighim**, 'I have a right to,' 27; 'I require,' 65.
- doghracht** = dogbra, 'sorrow, grief,' 248.
- doghraing**, 'difficulty,' 114.
- dóigh (as)**, 'trust (in),' 81, 162.
- dorsóir** = dóirseóir, 15.
- droch-luighe**, 'false oath' (?), 12. Cf. note.
- dún** = dúinn, 92.
- éadaim** = féadaim, 20.
- éadrú**, 'one who is not doomed' (opp. of *trú*), 242.
- eagna(mh)**, 'wisdom,' 114, 139, 184. Cf. Gadelica, i. 297, note.
- easair**, 'litter'; *easair fhalamh*, 'empty litter' (?), 158. O'Grady explains it as 'an empty kennel,' *i.e.* after the pups had been stolen. Cf. the Ulster proverb (MacAdam, no. 447) *cuairt fa bhualaidh* (=bhuaile) *fhalamh*, "visiting an empty paddock," on which MacAdam has the note: "Said of anyone who is disappointed in finding what he expected."
- easmailt**, 'reproof, reproach,' 4.
- éigneach**, 'violent, passionately desirous,' 49.
- eisinneall**, 'bad trim, ill-condition' (opp. of *inneall*), 242.
- eiteach**, 'feathers,' *cleití, cleiteach*, 84.
- fabhairt**, 'tempering,' 60.
- faiteach**, 'loth,' 6.
- falamh** = folamh, 47, 158.
- falcain** = folcain, 'I wash (away),' 12. See note.
- fálta**, 'weak, without effort,' 187.
- fámach**, 'a big, lazy person,' 76. Cf. *fámaire*.
- faobhar**, 'an edged tool,' 270.
- faoilidh**, 'joyful, glad,' 193. **faoilte** = fáilte, 27.
- féach**: *ná féach do*, 'do not be deterred by,' 140.

- fear** : *fear mar chách*, 'like everyone else,' 92.
- fearn**, 'alder-wood,' 245.
- feithim**, c. acc., 'I watch, observe'; c. *re*, 'I wait for,' 63.
- féighe**, 'sharpness'; *fionghal go bhf.*, 'cruel murder,' 11.
- feis**, *codladh*, 185.
- fiadh**, *fiadhain*, 109.
- fidir** = *feadair*, 'knows,' 44.
- fine**, 'family, group of relatives,' 245, 284.
- finnín feóir**, 'a titmouse, tomtit,' 153. Begly (p. 481a) has "muskin [*i.e.* titmouse], *finnin, sórt éin*," whence probably O'Reilly's "*finnin*, a small bird." A. M'Donald (*Galick and English Vocabulary*, 1741, p. 70) has *fionnan feóir*, "a grasshopper or locust," and is followed by Shaw, P. O'C., and others; O'Reilly has further "*finnin feóir*, a grasshopper." P. O'C. has also "*finín feóir*, a titmouse, a muskin; also a grasshopper." In his version of 153 O'Flanagan explains *finghin feóir* as "tomtit," and says that its literal translation is "grass-moth." Cf. *finédg* and *finín*, 'a mite' (P. O'C.); Scottish *fionag, fineag*.
- fiodhbhadh**, 'wood,' *adhmad*, 127.
- fionghal**, 'murder,' 11, 12.
- fionnaim**, 'I discover, learn,' 74, 75.
- fis** : *grádh nách ionchuir i bhfís*, 'a love that is not worthy of notice,' 276. Cf. *chuir sé i bhfís orm é*, 'he called my attention to it,' W. Kerry.
- fodhomhain**, 'depth,' 53.
- foighdhe**, 'begging,' 27. Sc. *faoighe*.
- foilmhe**, 'poverty,' *dealbhas*, 27.
- foirfe** (< *foirbhthe*), 'finished, well-trained,' 31.
- fosaidh**, 'steady,' 31.
- fosdaim**, 'I stop, catch,' 68; 'I detain, delay,' 238.
- fraoch**, 'fierceness, wildness,' 190; *fraoch mo dhéad*, 'the fury of my teeth, my fierce appetite,' 216.
- frith** = *fuarthas, fuaradh*, 43.
- fuaisgeóla** = *fuasgló(chaidh)*, 196.
- Gaillseach**, 'an Englishwoman,' 271.

gáir cheall is chlog, 'excommunication,' II. Cf. *eascaine ceall is cluig*, Eoghan R., 1939.

garbha = gairbhe, gairbheacht, 230.

gargad, 'cruelty,' II. For *gargacht*, with the abstract suffix *-ad* common in Scottish.

géabh = geóbhad, 210.

gion go, 'although not,' cé ná, 220, 255.

gleacaidhe, 'a trickster,' 181.

go n-, 'with,' II, 158, 168.

gó, 'falsehood,' bréag, éitheach, 38, 230.

greadóg, 'a fair-sized fire,' 239.

greadhan, 'shouting, bellowing,' 52.

grinneall, 'bottom, depth,' 174.

iath, 'land, country'; *iath na naomh*, 'heaven,' 135.

ilcheasach, 'of many problems, much-questioning,' 66.

inneall, 'good trim, good order,' 242.

iofrann = ifreann, 15, 122.

iomaire, 'ridge, furrow,' 91.

iúl = eól, eólas, 212, 261.

lais = leis, 67.

learg, leirg, 'a slope, expanse'; hence figuratively 'fields of learning' (?), 157, 250.

léice, 'a clown, boor,' 41.

leógan 175 = *leómhan* 184, 'a hero, a brave or worthy man.'

locaim, 'I cause to stop, I reject'; *do locsam*, 'we have renounced,' 191.

lóin, 'a puff of wind,' 240.

lór = leór, 50.

luacht (<*luaighidheacht*), 'merit,' 269.

mac, 'a youth, a child,' 208, 270.

madh = má's, 23, 63; *madh olc maith*, pé olc maith, 113.

madh = mbadh, 32, 33, 195.

maith, 'wealth, goods,' I, 255.

mana, 'an omen,' 142; another meaning was 'cause.' So *tuar*, 'omen,' sometimes means 'cause'; and the vb.

tuaraim often = 'I cause, bring about, earn' (syn. *tuillim*). Acc. to Amhlaóibh Ó Súilleabháin (23H26, fo. 72) *mana*—he spells it *meanadh*—was the intimation of a future event conveyed by itchiness in some part of the body; the event differed according to the location of the itching. In Sc. *manadh* means 'a mysterious premonition.'

marann = maireann, 67.

meamram, 'parchment,' 84, 131.

mion-aithris, 'tattle' (?), 188.

mionn, 'a saint's relic,' hence 'a holy thing' (?), 220.

misce = meisge, 160, 273.

mogh, 'a plebeian, boor,' 103.

neamhstór, easba stóir, 29.

neich, obs. gen. sg. of *ni*, 'a thing,' 18.

niort, obs. dat. sg. of *neart*, 110.

nocha(n), 'not,' 12, 44, 108.

ó = óige, 'youngest,' 281.

oireamh, 'ploughman,' 241.

ollmhachadh = ollmhughadh, ollú, 139.

orthaibh = ortha, 184.

rachmas, 'wealth,' 102.

rádha = rádh, 27, 35.

raighlic = ró-ghlic, 'very clever,' 31.

rann (<*reann*), 'a star'; *Triath na Rann*, 'the Lord of Heaven,' 200. Cf. Ktg.'s *Ceárd na nÁirdreann*.

re = le; *ceathrar re ceól*, 'four musicians,' 163. So *riot* and *rut* (= leat), 4, 50; *ris* (= leis), 171; *ria* (= lé), 139.

ré n- = roimh, ruim, 10, 16.

reimhe = reimhre, 'fatness,' 147.

ro-dhomhain = ró-dhoimhin, 'very deep,' 51.

rót = rómhat, 28.

rotha = roth, 172.

saoghal, 'worldly goods,' 1.

saoitheamhail, 'cheery, entertaining, hospitable,' 144.

sás, 'a trap,' 119; 'a device, contrivance, means,' 165.
seadán, 'a buzzing noise'; s. *glóir*, 'excessive talk, jabbering,'

54.

séaghonn (also spelt *saoghain* in mod. MSS.), 'accomplished, beautiful,' 193.

séan, 'a charm,' 142.

searbhán, 'endive' (or 'dandelion'), 25.

searrach, 'a foal'; appl. to a child, 71. Cf. Merriman's *Cúirt*, l. 103. *Serrach. i. cach n-ócc*, *Lecan Glossary* (ACL. i. 60).

seilgeach = *sealgach*, 'fond of hunting, fond of gadding about' (?), 187. But the word is probably a corruption of *sibhleach* (= *síleach*, infra).

seise, 'companion,' 265.

sgathach, 'flocculent, tufted, in tresses,' 106; from *sgoth*.

sgód, 'sail-sheet, halyard,' 242. See note.

síleach, 'fond of running (to),' 177. See *Ériu*, ix. 22.

síorghar, 'always near,' 53.

slad, 'robbery,' 11.

slamach, 'a handful, small heap' (?), 283. Cf. *slám* (Sc. *slam*) and *slamairce*.

sneacht (Sc.) = *sneachta*, 268.

solus, 'bright, clear,' 66.

somachán, 'a lubber, lout,' 101.

spadán, 'something spoiled or useless, a mess,' 54 (MSS. also spell it *speadán* here).

spréachaim, 'I scatter, sprinkle, shed,' 274.

sreódh = *sraodh*, 'a sneeze,' 142.

srúill, 'a stream,' 70.

suaidhte, 'wretched, worthless' (?), 41.

substaint, 'substance, solid sense,' 53.

sursaing, 'girdle, surcingle,' 147.

tabhair: *ní th.* = *ní thugann*, 35.

tagra (le), 'arguing (with),' 68, 69; gen. *tagartha*, 228. *Dá dtagrair ceart*, 'if you make a just plea,' 30.

tairigim, 'I come to an end, pass away, perish,' 255. In Sc. *teirig*, whence *theirgfeas* (rel. fut.), 258.

- tám** = táimíd, 285 ; *gá dtám dhó*, 'in a word,' 124.
taradh = toradh, 127.
tarbha = tairbhe, tairife, 8, 43, 56. So adj. *tarbhach*, 217.
tathlaighim, 'I soothe, caress, cherish,' 182.
téad, 'string' ; *lucht téad*, 'harpers,' 163.
teann (as), 'over-confident (in),' 38.
tí, old subj. pres. 3. sg. of *tigim*, 137 ; *dá dtí* = má thagann, 28 ; *sul dtí* = sar a dtagaidh, sar a dtiocfaidh, 62.
tigim, 'I come to an end' (cf. *tairigim*), 120.
tiugh, 'a good deal (of),' 65.
tó, 'silence,' 230.
tocht, 'silence,' 134, 179 (var. *tost*), 204.
tochtaim, 'I refrain from uttering,' 55.
tochlainn, 'I dig, build,' 16.
toighe = tighe, 122.
tol, 209, = *toil*, 210.
toll, 'perforated, broken, weak,' 208.
tom, 'a knoll, hillock,' 272.
torainn (var. *torann*), 'a loud noise,' 269.
tórmach, 'brooding, inward resolve,' 255.
triath, 'lord,' *tighearna*, 200, 234, 256.
trú, 'a doomed person, one fated to have his life cut short,' 242.
trumaide = *truime-de*, 'the heavier for it,' 59.
tualaing, 'able,' 120.
tuitmeach, 'falling, stumbling, stammering,' 31.
uadh = uaidh, 63.
uirrim = urraim, 40.

INDEX OF AUTHORS

- Ainglis, Séamas (17th or early 18th century), 189.
Mac Amhlaobh (17th century ?), 269 note.
Mac Aodhagáin, Baothghalach Ruadh (*fl.* 1610), 53.
Mac Artúir Roibeard (*fl.* 1606-1626), 290.
Mac an Bhaird, 165 note.
————— Gofraidh (*fl. circ.* 1610), 50, 156.
Do Barra, Dáibhí (1759-1851), 195.
Mac Brádaigh, Filip (*fl.* 1710) 100 note, 198 note.
Ó Bruadair, Dáibhí (†1698), 36.
Mac Bruaideadha, Maoilín Óg (†1602), 27, 29, 31, 42.
————— Tadhg mac Dáire (*fl.* 1580-1624), 184,
266.
Ó Cearbhalláin, Toirdhealbhach (†1738), 15.
Ó Cléirigh, Lughaidh (†1630), 158 note, 285.
Columcille (†597), 11, 12, 44, 45, 120, 142, 194, 242, 255, 275.
Cormac mac Airt (3rd century), 175 note.
Cuimín, Mícheál (1676-1760), 256.
Ó Dálaigh, Aonghus Fionn (*fl.* 1600), 13, 136 note.
————— Aonghus na nAor (†1617), 16, 219.
————— Gofraidh Fionn (†1387), 66, 137.
————— Muireadhach Albanach (*fl.* 1213), 108, 50 note,
184 note.
Ó Domhnaill, Aodh, 164 and note.
————— Maghnus (†1563), 147 and note.
Mac Donnchadha, Toirdhealbhach Óg (†1713), 198 and
note.
Feiriteur, Piaras (†*circ.* 1652), 72 note.
Ó Glíosáin, Tomás (18th century), 71, 91.

- Ó Heóghusa, Giollabhrighde, *alias* Bonaventura (†1614), 8,
 43, 124, 138, 171, 202, 209, 210, 211, 265.
- Ó Huiginn, Tadhg Óg (†1448), 136.
- Tadhg Dall (*fl.* 1580), 153.
- Mac Labhra, Donnchadh (17th or 18th century), 216, 21
- Ó Maoilchonaire, Flaithrí (†1629), 158.
- Pluinced, Oilibheur (†1681), 148 note.
- Ó Raithile, Aogán (*fl.* 1706-1724), 214 note.
- Ó Súileabháin, Eoghan Ruadh (*fl.* 1769-1783), 149.

ADDITIONAL NOTES

64 (b). For *is fuaire* the original reading was doubtless as *fhuaire* (the earlier form grammatically), which would give alliteration in l. 1 as in the other three lines.

66. There is another copy (anonymous) of the poem in St. A.v.2, fo. 65a, where the third line reads *solus an cheasa adchluine*.

86. The reference to O'Gr. Cat. seems mistaken; I have apparently confused it with some other source.

119. Cf. further *Is én ima n-iadann sás*, 'He is a bird round which a trap closes,' Martyr. Oeng. p. 156; earlier (*Is én immoniada sás*) in Codex. S. Pauli, Thes. Pal. ii. 294.

129. Both Latin and Irish also occur in the Book of Lismore (in a later hand), whence they were printed by Bugge in his edition of *Caithréim Cellacháin Caisil*, p. 45 note. The Lismore version reads in l. 2 *m'olc do macaibh mallacht-duibh* (sic); in ll. 3-4 it agrees with the alternative text suggested in the note *supra*. In the Latin it has *spiritus alta petit*.

201. The *Cruach* is Croaghpatrick (*Cruach Phádraig*); the *uaimh* is the cave of St. Patrick's Purgatory, Lough Derg, Co. Donegal. *An chliar* so refers most probably to the Protestant clergy, whose disregard of fasting is often commented on severely by our poets. But compare 147.

241. If *líonsgóid* be the original reading in l. 1, it must have the sense of 'sheet-rope' and thus be practically synonymous with *sgóid*. Cf. in this sense Scottish *sgódlín* (Watson's *Bàrdachd Ghaidhlig*, l. 6901); A.S. *scéat-líne*.

262. Ll. 1-2 are quoted thus in Ir. Gramm. Tracts (l. 718) :

Biaidh in tolamhsa atá fúm
lá oramsa gá impúdh (*var.* himpúdh).

Conchair. Cf. *fer glas fri concairecht*, RC.xv.421, where the context suggests a connection with *cú*. The latest example I have noted of the word is in P. Haiceud, p. 59 : *Do bhí sé conachar cothuightheach críochach*, where the MSS. read *conchair* and *coineachair*.

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